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CLERICAL STUDIES.

SIXTEENTH ARTICLE.

MORAL THEOLOGY.—(I).

AT all times divine Revelation contained two kinds of elements: truths to be accepted and believed in as coming from God; precepts to be submitted to as the expression of His will.

These divine commands, recalling, emphasizing the natural law, or adding to and completing it in view of the higher condition to which man has been raised, and of the means vouchsafed to him to reach his ultimate end, constitute, when organized and set in logical consecutive shape, the science of Christian ethics, or, as it is commonly called in the schools, Moral Theology.

Moral theology thus understood comprises and combines the natural and the divine law. It includes, at least in principle, the laws of the Church and the precepts of rightful authority binding on the conscience; in a word, it covers the whole field of moral and religious duty.

I.

The science of duty is the most desirable, because the most necessary, form of knowledge. A man may be ignorant of almost anything except of his duty. To submit to it constitutes his chief excellence; to disregard it, even though he were endowed with other gifts of the highest

order, debases him and makes him contemptible. This was understood even in the Pagan world, and caused the law of duty to be so eagerly sought after from the earliest times. The imperative necessities of life once provided for, the great concern of man was to learn the true rule of conduct. God had indeed revealed it from the beginning. But it was soon lost, with so much more of primitive truth, or but imperfectly preserved in the altered traditions of an earlier period. The main purpose of ancient philosophy was to rediscover it and give it back to mankind. A large share, indeed, is given to speculative truth by the great thinkers of Greece, but the moral problems are their principal concern. They emerge in every page of the writings of Plato, and Aristotle devotes to them his most valued treatises. Even in the Greek tragic poets, there runs, from beginning to end, a distinct vein of ethical teaching. With the Romans the tendency is still more pronounced. Stoicism, which flourished chiefly among them, is almost exclusively engaged in inquiring into the guiding principles of conduct, and in applying them to the particulars of life. The problem, it is true, was not for the ancients to determine what we would call the law of duty, but rather to find what they named "the chief good," and the mode of conduct which could best secure it. Yet, consciously or unconsciously, in most of them the ethical principle asserted its supremacy. In moral excellence they saw the highest, the noblest, the most desirable form of human perfection, and while ostensibly pursuing the greatest happiness, they were ever led back by their speculations to the cultivation of virtue.

II.

The preponderance thus given to moral truth by the ancient philosophers is a still more noticeable characteristic, as might be expected, of the Bible.

In that wonderful collection of inspired writings which compose the Old Testament, the foremost subject is, all through, man's duty to God and to his fellow-men—the principle, the law and the end of human action. "Thy word,

O Lord, is a lamp to my feet and a light to my paths." (Ps. 118.) History, poetry, wisdom, prophecy, all are, in their way, a revelation of God and of divine truth, but still more directly and more forcibly are they a manifestation of His will, a gradual unfolding of the moral life, from its primary elements to its perfection, in a word, a complete system of spiritual discipline and goodness.

The remark applies with still more truth to the writings of the New Testament. The facts and teachings of the Gospel are, no doubt, a new and beautiful manifestation of the divine nature and of God's love for man. But its direct object is not, evidently, to enlarge our acquaintance with the unknown truths of a higher world. Christ, in His teachings, appeals constantly to the current beliefs of His hearers, but adds little to their speculative knowledge, and what we learn of the unknown through the Gospel has mostly to be gathered from statements and remarks seemingly made for other purposes. What comes out clearly, directly and distinctly is the moral lesson—the necessity of spiritual renovation—the new life of purity, detachment and love. All that prepares the soul for that higher life or helps to expand it in the hearts of men—faith, humility, self-denial, prayer; all that turns them from earth to heaven, brings them nearer to God, and makes them more like unto Himself—this is what Christ proclaims, inculcates, repeats in every form of language; this, with the under-lying speculative truths which it implies, is truly the burden of the Gospel, the supreme message of God to man.

Nor is it otherwise in the other inspired writings of the New Testament. The Epistles of St. Peter, St. James and St. John are almost entirely practical, and although the Epistles of St. Paul have been studied principally in view of speculative doctrines, and with abundant fruit, yet, with St. Paul, as in the Gospel, speculative truth is only a starting point and a means. The end is ever practical—the new life in Christ, the fashioning of the whole natural man on the divine model. To this all leads up, even what is most speculative, in the writings of the Apostle.

III.

If then the divine message has had for its principal object at all times the moral guidance of man; if Christ himself, as a teacher, came to tell the world not so much what to think and to believe as what to do and to be, is it not natural to expect that the science which undertakes to propound His teachings shall deal largely with human action in the endless variety of its moral bearings; in other words, that moral theology shall occupy a prominent position in Christian minds, and shall at all times be actively cultivated in the Catholic Church?

The facts are in keeping with such an anticipation. Our Lord himself, in the solemn mission given to His Apostles, seems to be principally concerned about the propagation of His practical teachings. *Going therefore*, He says, *teach ye all nations, . . teaching them to observe all things whatsoever I have commanded you.* Dogma is the foundation, to be laid solidly and maintained in its unyielding strength; but the practical Christian life is the beautiful structure which it is its privilege to sustain. To the latter, as a consequence, the Church has given her principal care. Dogmatic truth, indeed, she has always maintained and imparted, and in nothing has she put forth more energy than in defending it in the hour of peril. But the danger once conquered, she invariably returned to the terms of her original mission, and the duties and spirit of the Christian life became once more the habitual object of her thoughts and of her teaching.

This is clearly exemplified in the writings of the Fathers. Dogmatic in their catechetical instructions, or whenever the controversies of the day or the condition of minds made it necessary, their delight was to dwell on the moral and spiritual idea of divine truth. The very earliest among them, Clement, Hermas, Barnabas, Ignatius, etc., treat of little else, whilst those of the following period, such as Tertullian, Cyprian, Clement of Alexandria and Origen, though busy in the defence of the Christian faith, devote whole treatises to moral subjects. Even in the great classic age of Christian eloquence and learning—the fourth and fifth centuries—

although much space is given to the fundamental dogmatic questions agitated at that time, yet much is also devoted to the principles and rules of the Christian life. In the height of their controversies, such men as St. Ambrose, St. Basil and St. Augustine find time to write some of their most valuable treatises on moral and spiritual subjects. Their homilies are almost entirely of a practical kind, and in the various parts of the Bible which they explain to the people, even in the historical books, little is singled out and dwelt upon except for purposes of practical guidance and edification. Later on, with the subsidence of dogmatic error, the exclusive tendency to moral instruction became more pronounced. Even the greatest minds, such as St. John Chrysostom in the East and St. Gregory in the West are almost entirely taken up with the moral side of Christianity, and little besides it is to be met in the Fathers of the following ages.

IV.

The work of the Schoolmen was, on the contrary, mainly dogmatic. That combination of candor, reverence and intellectual power so remarkable in the great minds of the Middle Ages, found its most congenial object in the mysteries of the faith and in the deep questions which gathered around them. The philosophy of Aristotle, universally adopted, was especially fitted for the investigation of such subjects, and, in response to the eager questionings of a world awakened to active thought, gave back answers which satisfied and delighted. To minds thus disposed, the sphere of duty seemed comparatively limited and familiar, that of speculative doctrine spread itself out boundless and almost unexplored. As a consequence, dogmatic studies assumed in the schools a preponderant position which, it may be said, they have never since then ceased to hold. For, while many of the circumstances which gave importance to them originally have disappeared, others have arisen in their stead. The controversies, for example, of the three last centuries have helped much to enlarge, rejuvenate and transform speculative the-

ology, and by its very nature and its leading aspects, it will always call for deep thought and elaborate research.

Yet at no time has moral theology been neglected in the schools. As a part of Christian doctrine it occupied a prominent position in the works of the earliest theologians, such as Hildebertus and Hugh of St. Victor, and later on in the "Sentences" of Lombardus and in the "Summa" of St. Thomas, a fact of much consequence in the present connection, for, up to a recent period, the bulk of theological writings came forth in the shape of commentaries upon one or the other, and naturally dealt with the same manner of questions. It was a common practice besides to write special treatises on the principal virtues, the vices, the commandments, etc. Later on, the whole scheme of Christian morality came to be put together in methodical shape and studied as a distinct science, chiefly for the practical uses of the ministry. It was by the study of such books, much more than by the speculations and subtleties of dogma, that the great majority of priests were prepared for the care of souls. The élite of the universities rejoiced in the latter, but to the former the rank and file of the clergy invariably turned.

V.

The same division prevails substantially in our own times. Our seminaries being meant for men of very unequal mental calibre, a mean is aimed at which may meet the strict requirements of all. Dogmatic and moral theology occupy about the same time and are taught with equal care. The importance of each is felt all round, but the preferences of the majority go in the direction of moral theology.

The reasons are obvious.

Not only is moral theology more accessible to the average mind, but it seems to prepare more directly and more effectively for the work of the ministry. A missionary priest needs more than aught else to possess a thorough knowledge of the Christian rule of life. His people have, of course,

to be taught what to believe, but they have to be taught more elaborately and in detail what to practise. The doubts and difficulties which they bring to him are almost all of a practical kind. Their doctrinal misconceptions are usually of little account compared with a mistaken apprehension of their duties. A full and accurate knowledge of the latter is essential to the priest, whether he guides in the child the awakening sense of right and wrong, or teaches from the pulpit the general duties of the Christian and those of each state of life, or sits in judgment on the repentant sinner. Wherever he speaks he is answerable to God for the manner in which he interprets and enforces His commands, to the Church for the maintenance of her discipline: above all he is responsible to the individual souls placed under his care for the wisdom and truth of the principles and methods by which he guides them. Their progress in virtue, their eternal salvation may depend—must always depend in some measure, on the amount of accurate practical knowledge which he brings to his work.

No wonder then, if, during the course of his studies, he is particularly anxious to gather in all that can be got of general principles, of particular rules, of the helpful experience of others, to assist him in his prospective labors. No wonder if, when the final ordination is near at hand, he strives to recall, to freshen, to give unity and vitality to the knowledge thus slowly accumulated, so that he may not be entirely unprepared for the responsibilities of his office.

Experience soon proves to him the wisdom of such a course. Once a priest and engaged in his work, difficulties and responsibilities quickly gather around him and, unless he be entirely blind, impress him painfully with the sense of his inexperience, of his immaturity, of his general inadequacy. The result is to make him hasten back to his teachers and to his books, and drink in more deeply that many sided knowledge of which he went forth with too scanty a supply.

If he be truly wise, he will keep on doing so to the end. Moral theology is indeed the one science to which the priest fully alive to his responsibilty keeps going back, in one form

or another, all through life. The issues depending on his judgment are so great; there are such advantages to secure or to forfeit, such sacrifices to submit to or to escape, so much in a word of the happiness or unhappiness of his people depending on his decisions, that he cannot rest until he has surrounded them with all that he can get of helpful knowledge. The lawyer entrusted with a great cause, the physician carrying in his hands the life of a fellow-man will neglect nothing. The mere prospect of being called upon at any time to assume such burdens incites them to steadily increase their store of professional knowledge. The priest feels that he cannot do less, and, with the sense of what is wanting in him ever kept alive by his widening experience of the needs of others, he is ever going back to his standard authorities, or appealing to the learning and to the wisdom of his fellow-priests, or working out solutions for himself from data which he feels that no other can so fully understand or so equitably appreciate.

VI.

Even outside all question of duty or practical necessity, moral theology is, for the cultivated mind, one of the most attractive and enjoyable forms of knowledge. It touches upon and occasionally leads into the depths of all the other moral sciences. It implies, and at the same helps to, a thorough understanding of the more recondite facts and laws of the human soul. The highest of all, conscience, is its special domain, and from thence it spreads out into every one of the human faculties and takes possession of the whole man, individual, domestic, political and social. The problems which it undertakes to solve extend to a greater number of individuals, and are incomparably more important to them than those of any other science. As a theory of life and a practical rule of action, moral theology is admirably complete, taking in every aspect and almost every detail of human existence, determining the normal duties of each state of life and solving happily almost all its moral difficulties.

At the same time its teachings bring with them a most comforting sense of security. They are often the authoritative intimation of a divine command; and even where they fall short of that, they are generally the outcome of the observations and reflections of wise and holy men, or they represent the accumulated wisdom of ages. To those who cannot trust their own judgment—and who can usually do so with safety in what concerns himself?—to timorous souls, full of anxious questionings, they give answers thoughtful and helpful. They trace out paths clear and easy of access, which the simplest as well as the most enlightened may tread with a firm step. They are an inexhaustible source of spiritual peace and joy, understood and enjoyed fully only by those who have endeavored to serve God faithfully without the benefit of their guidance. To many souls won back from error to the Catholic faith, the teachings of moral theology, by their clearness, definiteness and completeness, prove more beautiful, attractive and permanently helpful than even the dogmatic truths through which they were won to the fullness of the faith.

VII.

Ever necessary and ever interesting to the guide of souls, the study of moral theology has become both one and the other in a special degree in the present age. With the growing complexity of human life, the sphere of practical ethics is ever widening. New moral difficulties, like new forms of disease, come into existence and have to be met. Perplexing cases, confined formerly to a few, are liable now to be met anywhere. In the cure of souls no priest can confine himself amongst us to a specialty: all must be general practitioners.

Besides the problems of a more ordinary and abiding kind, the guide of souls has to meet the many questions arising out of the altered conditions of social and political life, such as the rights and duties of capital and labor, the numberless forms of speculation and methods of money-making in which so many have a share. The whole field of political economy has to be considered in its moral aspects; the

methods by which a share in public authority is obtained and subsequently exercised through legislative or administrative acts. From being the business of only a few, these questions have come to bear, in one shape or another, upon almost all. The man divinely chosen to be the light and the guide of all cannot remain a stranger to them.

The necessity is rendered more pressing by the fact that these questions have been hitherto left almost entirely in the hands of lay writers, competent, it may be, to deal with them in their purely political or economic aspects, but utterly unprepared for the task, which they nevertheless assume, of determining their moral bearings. When there was question of the latter in former days, men invariably looked to the Church. The voice of theologians was heard amid the deliberations of statesmen, and bishops sat in the councils of kings, not merely because of their high station or far-seeing wisdom, but because to them it belonged to determine the questions of moral right and wrong. When Shakespeare makes Henry V appeal to the Archbishop of Canterbury, it is not a counsel of worldly wisdom he demands but a determination of justice and right:

"God forbid, my dear and faithful lord,
"That you should fashion, wrest or bow your reading . . .
"For God doth know how many, now in health,
"Shall drop their blood in approbation
"Of what your reverence shall incite us to.
. . . . . .
"Under this conjuration speak, my lord
"For we will hear, note and believe in heart
"That what you speak is in your conscience washed
"As pure as sin with baptism."

The office of moral adviser has disappeared as a political institution, but it remains as an abiding social fact. Whenever the question of morality arises in human affairs, it is to religion and to its representatives that men look instinctively, just as they look to the opinions of lawyers and the rulings of courts in questions of legality, or question physicians in matters of sanitation or hygiene.

And such questions are ever coming up before the public

mind. For, though no better than at other periods, the world to-day is more ostensibly concerned to determine the moral value of things, especially of those new principles and forces by which society is borne along. On the other hand moral theories enjoy an ever increasing share of philosophical speculation. Every original thinker feels bound to consider the bearing of his principles on righteous conduct. We have the ethics of trade and of politics, the ethics of Mill, determinism and of evolution. Even such men as Arnold, Huxley and Spencer strive with all their might to establish, amid the ruins they have made, a foundation which morality may rest upon, and to trace a law of life which will stand the three-fold test of experience, logic and the traditional sense of mankind.

Another and a most powerful impulse has been given to moral studies, and, as a consequence, to moral theology, by a more thorough and scientific study of psycological phenomena resulting from an abnormal condition of the nervous system. Henceforth the theologian cannot neglect the facts of magnetism, hypnotism, suggestion, and the like. He has to ascertain them as accurately as observation or testimony may allow, to weigh the theories which have been built upon them, those especially which take hold of the popular mind; to determine finally for himself in what manner they may effect the ordinary laws of moral responsibility.

In this and in many other ways fresh interest is ever being added to the study of moral theology with a corresponding increase of the popularity which it has hitherto enjoyed in the Catholic Church.

J. HOGAN.

A NEW MORAL AND PHYSIOLOGICAL PROBLEM.

[The following paper is intended as an introductory to the solution of the *casus conscientiæ* proposed in the REVIEW some time ago. In order to obtain such data from the medical point of view as would enable the moral theologian to form a correct estimate of the ethical difficulty involved, we submitted a printed form, containing a series of questions on the subject, to leading members of our

Medical University Faculties and other specialists in the department of obstetrics. The answers were transmitted to the Rev. R J. Holaind, S.J., for the purpose of grouping them so as to present an analysis of the best obtainable experience on the subject. We hope to publish these replies in detail at the conclusion of the discussion, in our next number. For the present it will suffice to give a summary of the results in Fr. Holaind's article, which will serve to elucidate the arguments offered by three representative Catholic theologians whose text books are at present the leading authorities in the theological schools of America as well as Europe.]

THE EDITOR.

A solution of the moral problems, which arise when the yet unborn child is by some physical obstruction prevented from leaving the abode which God has designed for its incipient life, may be found in the works of eminent theologians. But when an accident, setting aside nature's provision, lodges the nascent human form in some recess which was never intended to protect its early growth—in other words, when gestation is *ectopic*, or *extra-uterine*, then new difficulties arise with which moral science has not heretofore occupied itself so as to solve them satisfactorily.

This apparent failure to cover the whole ground of moral theology is not due to any neglect on the part of our theologians. They depend for their facts on physiological observation; and physiologists, until lately, appeared to have no definite knowledge of the actual facts involved in the case here under discussion. Although we find abdominal section, in a case of ectopic pregnancy, practised as early as 1534, yet the fact seems to have passed almost unnoticed, or to have been considered as a strange freak of nature, which might never occur again. A thorough and systematic study of such phenomena was not attempted before the latter part of the present century. Previously practitioners mostly attributed the prevailing phenomena in such cases to a malignant growth which was not supposed to have at any time possessed its own life-principle, and hence usually allowed both mother and child to die.

The gigantic strides of modern surgery have not only justi-

fied the ethical conclusions of theologians, and discountenanced such immoral practices as craniotomy, but they have brought the light of practical science to bear even on the obscure anomalies which their predecessors had not the means to investigate. Of late years, owing chiefly to the impulse given by the lamented Velpeau of Paris, and Dr. Tait of Birmingham, careful observations and successful operations have multiplied, and have shown that ectopic gestations were not as rare as had been supposed, one doctor reporting fifty cases as having occurred within his own practice, another eighty-five; and there are but few gynæcologists of eminence who have not had to deal with some of these perplexing deviations from the usual course of nature. Be it said *en passant* that the troubles arise, as a rule, out of the fact of malformation, atrophy or congestion of the fallopian tubes; they denote irregularities organic or functional, and cannot, as is sometimes assumed, be traced to wrongful practices.

The time has come to gather from the experience of practical gynæcologists the data which moral science cannot without this aid supply. In order to elicit the needed information, some questions were framed and submitted to Drs. Joseph Tabor Johnson, Henry D. Fry, of Washington, and John W. Chambers of Baltimore, who kindly revised and modified them. These questions were then printed and sent to a sufficient number of specialists to satisfy both the editor of the REVIEW and the medical experts whom he had consulted, that the opinions of the profession would be ably and fully presented. Most of the gentlemen who received the letters responded at once, and in giving us the benefit of their experience and knowledge, showed a readiness and courtesy for which we cannot be too grateful. Some important communications have been unavoidably delayed, but as soon as these shall have been received and revised, all the papers will be printed in the REVIEW under the names of their writers. The number and value of the replies which have reached the editor are amply sufficient to warrant us in summing up the information already obtained; this abstract will

throw some light on the *casus conscientiæ* to which we beg leave to refer the reader, and it will serve as an introduction to the theological articles contained in the present number.

The following lines, which precede the "Questions" contained in the letter sent to specialists, may be useful inasmuch as they show the true import of the answers:

As the distinction of *primary* and *secondary* ectopic pregnancies, however important for the surgeon, does not bear directly on the solution of special moral problems, we waive its consideration here, as well as that of pregnancies which may take place in the horn of a bifid or bi-lobed uterus or in a hernial sac. We assume that the acknowledged types are: Interstitial, Tubal, Ovarian,[1] Tubo-ovarian, Tubo-abdominal, Intra-ligamentous, Abdominal.

We shall now reproduce each question, state why it was put, and briefly sum up the answers.

First Question.

In what form or forms of abnormal pregnancies, can the child be produced alive, through natural or artificial passages, without killing the mother, or positively endangering her life?

Were it absolutely impossible to bring the child to external life, even for a few moments, the surgeon could not be morally bound to make the attempt. If by risking an operation, he would be morally certain to kill the mother *directly*, he would be no more justified in killing the mother to save the child, than in killing the child to save the mother. If, on the contrary, the child may be brought out alive, at least long enough to receive baptism, without grievous danger to the mother,—the surgeon seems to be bound in charity to secure for it the grace of baptism. If the child may be brought to term, it is evident that the surgeon must abstain until a serious danger compels him to use the knife.

Answers.[2]

(The child may be brought out alive) "Possibly *per vias natu-*

1 Dr. Lawson Tait denies the possibility of ovarian and tubo-ovarian pregnancies.

2 The answers are not here printed in full. The complete text will appear in a subsequent article.

rales when the child is in the uterine portion of the tube. In all other cases of caeliotomy, with very little risk to the mother in early pregnancy, this risk increasing with advancing pregnancy." (Dr. William H. Parish, Philadelphia.)

"Abdominal pregnancy, or broad ligament pregnancy at term." (Dr. I. S. Stone, Georgetown University.)

"In none can it be done without endangering the life of the mother. The danger, however, by artificial passage is small compared to that of non-interference. The intra-ligamentous and abdominal forms are about the only ones that offer a chance to save the child." (Dr. Henry D. Fry, Washington.)

"In all forms." (Dr. Joseph Price, Philadelphia.)[1]

"It is perhaps possible for a child to live until it has reached a viable age, and then to be born alive, with the aid of the knife, in any of the forms described above; though in some of them it has never been observed." (Dr. M. D. Mann, University of Buffalo.)

Conclusion.

The possibility of saving the child, without destroying the life of the mother, seems to exist in many cases of ectopic gestation. When such a possibility is apparent, a skilful surgeon should avail himself of it, allow the child to reach viability, and only resort to the knife when its life or that of the mother is in imminent danger. Like all the other conclusions arrived at in this paper, this is *merely tentative.*

Second Question.

During pregnancy, at what time and by what means can a differerential diagnosis be made between *intra* and *extra-uterine* pregnancy, and between abnormal gestation and pelvic or other tumor?

Where there exists a doubt as to the nature of the growth, the presumption is that nature has followed its usual course, and that the growth is but a tumor. We have no right to suppose a monstrosity. Yet there is a possibility of the growth being a living fœtus. For this reason it is of para-

1 Dr. Joseph Price records 85 abdominal sections for Ruptured Tubal pregnancy with only three deaths due to delay.

mount importance to know at what time the actual truth can be ascertained. Should the life of the mother be jeopardized by a growth which cannot be proved to be a fœtus the presumption is in favor of the mother, and her interest must rule the surgeon.

Answers.

"It is very difficult at any time to diagnose ectopic gestation. When rupture takes place the symptoms are generally sufficient to enable one to make the diagnosis. After the fifth month of pregnancy the fœtus' heart beats, and motion of the child will enable one to diagnose pregnancy. The difficulty is to determine positively that it is extra-uterine. Sometimes the uterus can be outlined independent of the tumor, then diagnosis can be made."—(Dr. L. H. Dunning, Medical College of Indiana.)

"There is no fixed period. Mistakes have been made at all periods, even by very capable men, as are known to me personally."—(Dr. Robert P. Harris, Philadelphia.)

"After the third month by exclusion."—(Dr. Joseph Price.)

"A differential diagnosis can rarely be made positively at any stage of extra-uterine pregnancy. It is arrived at more by inference than by exclusion. In a question of *intra* or *extra*-uterine pregnancy, the contra indication to the use of the uterine sound prevents the certainty of diagnosis. The sound is not used because, if the pregnancy were a natural one, an abortion would follow the insertion."—(Dr. William Goodell, Professor of Gynæcology in the University of Pennsylvania.)

Conclusion.

The concurrent testimony of the doctors shows that the diagnosis is often extremely difficult, sometimes impossible. A mere possibility cannot be the basis of a strict moral obligation; hence a physician who has tried in vain to ascertain whether an ectopic growth does or does not contain a living fœtus must consult the interest of the mother, without being deterred by the possibility of an abnormal conception.

Were it possible always to wait until the diagnosis is completed, the physician should not have to expose himself to the evident risk of destroying a human being; but, unfortu-

nately, it seems almost certain that cases will occur in which the knife must be used "before such a diagnosis can be made positively." (Dr. Goodell.) In fact, we have but two negative answers, those of Dr. Henry Schwarz (St. Louis Medical College), and of Dr. McGillicuddy, of New York, who has assisted at more than ten thousand deliveries. But these eminent men may have had the good fortune never to meet a case of ectopic pregnancy in which they were compelled to use the knife before they had completed the diagnosis; their testimony may be negative only. Dr. John P. Roderer, of Philadelphia, seems to have treated the case most fully, and we give his testimony *in extenso.*

"There are a variety of diseases or growths of the tubes or ovaries, the existence of which can be made out by the educated physician, but the nature of which cannot be determined until after operation. As one authority, in treating of extra-uterine cysts, aptly remarks: 'I open the abdomen and make out the condition.' That is the method by which abnormal growths in a great number of instances are diagnosed.

"Now, as the growth discovered by the physician may be a pyosalpinx or an extra-uterine pregnancy, particularly the latter if there be an enlargement of the womb, and if there be present other rational signs of pregnancy, the physician will advise immediate operation.

"The Catholic physician will be very much puzzled to act in a case which he knows to be an extra-uterine pregnancy (before rupture); woman and child may probably die at the time of rupture. If he remove the tube he will kill the child. What should be done in this dilemma I leave the moralist to decide."

Conclusion.

As we have said before, when it is impossible to find out the nature of the growth, the physician has the right to assume that it is not a child, because monstrosities are not to be supposed. But this suggests to Dr. Roderer another case of extreme difficulty. Let us assume that the growth is really an ectopic cyst containing an embryo, and a rupture, most probably fatal both to the mother and to the child, is imminent, what must you do? I answer with great diffidence, and

merely to give occasion to better informed theologians to state the true doctrine: Perform abdominal section, open the cyst and baptize the child. The innocent little being is actually tearing the tissues of its mother, and is in a place where nature did not intend it to be. You cannot save its tiny body; you can save, at least, the soul. It cannot be said that you kill, although you indirectly cause its actual death, for the end as well as the principal effect of the operation, the *finis operis* as well as the *finis operantis*, is to prevent the hemorrhage that would destroy *both* mother and child. In accomplishing that purpose you bring the child to light of day, if but for a few moments, and you stamp upon its soul the Christian character. This practice differs in its essential features from the killing of the child in its mother's womb, a practice which was but too common among medical men a few years ago. Of course, we suppose that the rupture is imminent, unavoidable by other means, and necessarily, or almost necessarily, fatal to both mother and child.

FOURTH QUESTION.

(*a*) Does electricity destroy the life of the foetus or the vitality of the growth as certainly as the knife of the surgeon? (*b*) and with as much safety to the mother? (*c*) Suppose that the foetus has been destroyed by electricity, say, at the third month of tubal pregnancy, is the mother in as safe a condition as though the foetus had been removed by the surgeon?

Let us suppose that the nature of the growth is not clearly known, and yet that an operation becomes absolutely necessary, it is plainly the duty of the surgeon to use the process which can best secure the result, with least injury to the mother.

ANSWERS.

"(*a*) No, (*b*) No, (*c*) No." (Dr. Joseph Price.)

"My reply to both questions would be, No." (Dr. E. C. Dudley, Chicago Medical College.)

An overwhelming majority re-echoes these words: we must however give the other side.

"In my own family I should recommend electricity first; that failing—the knife—yes, conditionally."—(Dr. C. Henri Leonard, Detroit College of Medicine.)

"To the first part of the question, I answer no;—but statistically the mother is safer in the hands of the experienced electrician, than in the hands of our occasional surgeon; but not so safe as under the gynecic surgeon."—(Dr. C. E. Ristine, Tennessee Medical College.)

With regard to the condition of the mother after the operation.

"The surgeon's knife is the mother's safety. A dead or alive foetus in a tube, abdomen, or between the broad ligament, is always a menace to the mother."—(Dr. P. Gourdin de Saussure, Professor of Obstetrics, Med. College of S. C.)

"The mother is not so safe after the use of electricity. She carries a dead body."—(Dr. Charles P. Noble, Surgeon-in-Chief, Kensington Hospital for Women, Philadelphia.)

Conclusions.

On medical grounds the knife is preferable. On moral grounds electricity is very objectionable, because its direct and only effect is to kill the child, if a child be contained in the cyst.

Fifth Question.

Should laparotomy reveal the fact that the growth contains a real foetus, is it advisable to puncture the membranes, remove the growth entirely, or is it preferable to use the incandescent knife to open the membranes so as to give the foetus a chance to live if but for a few moments?

Let us suppose that the abdominal section has been performed, the surgeon has before him the cyst, and the cyst contains a living embryo, what does the moral law, we ask, require of the surgeon? In answering let us proceed by exclusion. Puncturing the membranes is very objectionable on ethical and religious grounds. If it does any good to the mother, it is only because it destroys the foetus by taking away its pabulum, and this without the excuse of absolute

necessity; moreover, it makes baptism very nearly impossible. On medical grounds, Dr. Lawson Tait strongly objects to it, and considers it as nothing short of malpractice. Dr. Howard Kelly of John Hopkins University repudiates the use of the incandescent knife. "I will state emphatically that the use of the incandescent knife does not stop the bleeding, and that the blood vessels in cases of extra-uterine pregnancy are sometimes of great size. Further, the bleeding which comes from the wall of the sac in no way affects the child." Yet as there are cases on record where the incandescent knife has been used successfully, let us give a few answers of other well known practitioners.

"I can see no object in using the incandescent knife. The membranes can be simply cut open and the foetus removed, but I can't see of what use before a viable age.[1] After the 28th week the child must be given every chance."—(Dr. Matthew D. Mann.)

"If abdominal section should show that the tube contains a foetus, the best surgical procedure would be to remove with the knife the tube and its contents. If done quickly the foetus may live for a few minutes."—(Dr. John F. Roderer.)

"To your first question I answer, remove the growth entirely."—(Dr. Mordecai Price.)

"There is no good surgical reason usually why the child should not be removed by opening the sac before the removing of the latter.[2]—(Dr. William H. Parish.)

"Should abdominal section disclose a living viable foetus, the religious belief of the parents should certainly be respected and the foetus given an opportunity, if possible, to live until the necessary religious functions could be exercised." (Dr. E. E. Montgomery, Philadelphia.)

"Methods of operating vary with the individual surgeon . . . . For myself, I should regard the immediate removal of the foetus by means of the knife as promising as much safety to the mother and

1 The purpose is to have a chance to christen the child.

2 There is a good ethical reason why it should be removed: baptism is possible.

child as Galvano-cautery. However, experts in the use of the latter might with justice prefer this. (Dr. George H. Rohé, Baltimore.)

"The incandescent knife offers no advantage over the usual method of the surgeon, viz.: quick removal as best for mother and child." (Dr. I. S. Stone.)

Conclusion.

In presence of this diversity of opinions, it is clear that the moralists can assert no other obligation than that of prolonging the life of the child as much as possible, and giving it an opportunity to receive baptism. Further advance of science will probably enable us in a few years to see better what natural and divine law require in these different cases.

Sixth Question.

When the child is alive, having reached, or nearly reached, its full term (in intra-ligamentous or abdominal pregnancies), can it be saved? Should the physician wait until it is dead in order to avoid certain complications?

In other words, can the surgeon *habere se passive*, when he is seriously afraid of killing the mother by interfering?

Answers.

"The child then can and should be saved, for I think it would be the duty of the surgeon to try to save the child under such circumstances, and not to wait until it is dead."—(Dr. Wm. Goodell.)

Both Dr Velpeau and Dr. Lawson Tait coincide with Dr. Wm. Goodell.

"While the death of the foetus and the subsequent arrest of the circulation in its placenta will decrease the danger to the mother, yet I should feel, where the child was alive and had reached or nearly reached its full term, the operation should be done with a view to save the lives of both individuals."—(Dr. E. E. Montgomery.)

"Yes, to the first part. He (the surgeon) should not wait until

it is dead but remove it alive, which he can almost certainly do, and leave the placenta to the chances of absorption or coming away in pieces afterwards. He may find it possible to ligate the vessels." —(Dr. Taber Johnson.)

"1. Yes; it has been done a number of times. 2. Not necessarily; but the operation after fœtal death and atrophy of the placenta is usually safer for the mother."—(Dr. Barton Cooke Hirst, Philadelphia.)

"1. Often can be saved. In fact generally can be saved. 2. No. I speak from the standpoint of a surgeon; a physician merely, who could not operate suceessfully, might wait with propriety; but surgeons are always to be had, hence 'no' to this question."—Dr. I. S. Stone.)

Conclusion.

The opinion of Dr. Stone seems to us to be strictly correct ethically; and we have little doubt that it is correct also medically.

We have selected the given quotations simply with a view to bring out the points which are most useful to the moral theologian. We make no pretention as a moralist to discriminate among doctors, or to express an opinion as to the relative merits of their analysis as practitioners. In a subsequent paper we shall have occasion to publish *all the answers* received, merely grouping them so that they may throw light on each other, and inserting such observations as may seem indispensable for a right understanding of the medical testimony. The compilation will, no doubt, prove of value to those who wish to master the very intricate moral and physiological problems involved in the case.

R. J. Holaind, S.J.

CASUS

DE CONCEPTIBUS ECTOPICIS, SEU EXTRA-UTERINIS.

Proemium.

Paucis abhinc annis observari cœptum est satis multis conceptiones non intra uterum (ut intendit natura), sed in circumjacentibus fœminei corporis partibus locum habere. Ex organis in quibus vel fœcundatur ovulum (sit venia verbo) vel, jactis ciliis, nutritur et evolvitur, nomina ad varias ectopicarum pregnationum formas derivata sunt. Nullus hic sermo miscebitur de gestationibus quæ in proprio loco fiunt, de his enim plura jam scripta sunt; multum tamen juvabit ea recolere quæ *de vera fœminei germinis natura et viis* scripsit clarissimus, etsi anonymus, A. E. ([1]Disputationes Physico-Theologicæ, Auctore A. E. S. T. D. Parisiis, apud Victor Palmé, Rue des Saints-Pères, 76 A. D. 1884.)

[1]Cum laudatus libellus non ita facile omnibus in promptu sit, paucas auctoris sententias ex Disputatione I. C. III art. 2 desumptas, hic addere juvabit.

"Foeminam itaque Deus Creator ad hoc sapienter disposuit, ut mater fieri valeat germen elaborando, foetum fovendo, edendo partum. Quare tribus praecipuis constant organa ad triplicem hunc scopum adipiscendum: testibus nempe, seu *ovariis;* utero, seu matrice, quae formam, ut aiunt, piri inversi simulat; et *vagina*, quae adinstar flaccidi canalis, ab uteri collo seu osculo, quod extremo suo interno amplectitur, per decimetrum circiter ad extra conducit, atque in vulvam, seu partem organorum externam terminatur.

"Testes muliebres . . non secus ac viriles testes habentur; ab his tamen, tum ratione fructus, tum ratione muneris sui et officii essentialiter discrepant. Fructus . . ovula sunt, quae foemina a nativitate omnia et singula, licet innumera, in se recondita possidet (?), ac propterea eadem fovendi atque ad maturitatem perducendi munus ipsi incumbit. Ovula singula suas habent cellulas, seu Graafianas vesiculas, quae cum sensum in prima aetate omnino fugiant, a pubertatis anno, circiter duodecimo, maturescere successive atque volumen suum augere incipiunt . . ovulum autem in matura etiam vesicula contentum, minutissimum manet, donec foecundetur. . .

"Nihilominus in minusculis hujusmodi ovulis nihil deest eorum, quae avium ova substantialiter constituunt. Habent, perinde ac ista, suum corpus luteum (yelk) necnon germinativam vesiculam cum macula germinative ejusdem. . .

"Si jam de ratione quaeras et modo, quibus rupta semel Graafiana vesicula, ovulum ex ovario decidat, atque viam uterum versus petat, obvia min-

Quod autem ad ectopicos conceptus attinet, his fere nominibus designantur:

Si dehiscente, aut compenetrata una ex tenuissimis texturis quas quidam *vesiculas*, alii *follicula* Graafii nuncupant, praegnatio in ovario fiat, conceptio dicitur *Ovariana*, (Ovarian).

Si in fimbriis quibus tuba fallopiana, quasi tentaculis, ovarium apprehendit, dicitur *Ovario Tubalis* (Tubo-ovarian.)

Si in parte tubæ quæ a fimbriis ad uterum se porrigit, *Tubalis* (Tubal pregnancy).

Si in parte tubæ quæ intra uterum et in ipso uteri pariete jacet, *Interstitialis* (Interstitial).

Si intra patulum ligamen (broad ligament) quo ovaria, tubae fallopianae atque uterus connectuntur et in propriis sedibus continentur, praegnatio dicitur *Ligamentosa* (Intraligamentous.) [Faveat lector benevolus barbaris vocabulis ignoscere. Nova medicorum inventa absque novis verbis vix exprimi possunt]

Si tandem ovulum vel foecundatum fuerit vel, jam foecundatum, in abdominalem cavitatem prolapsum fuerit, et ibi creverit, praegnatio dicitur *Abdominalis* (Abdominal).

Si in peritonei cavitatem deciderit, *Peritonealis* (Sub-peritoneo-pelvic.)

Paucae praeterea occurrunt praegnationes in cornu uteri bifidi, id est, uteri qui vel est geminus, vel dividitur in duas partes per injectam membranam ; aut etiam in sacco herniali ; sed ex ultimis hisce formis nullae novae ambages oriri solent.

ime erit responsio. Muliebres testes, hinc inde ad partem superiorem uteri per valida ligamina alligati, nullo tamen continuo ductu ad ejusdem interiora se referunt,

. . Hoc autem (*accessus ad uterum*) fieri certum est per sic dictas tubas fallopianas (*fallopian tubes*) quae veri oviductus sunt, ab superioribus uteri lateribus originem ducentes, atque per decimetri circiter longitudinem ad ovaria se extendentes, cum quibus tamen nonnisi fimbrio extremo nectuntur. Cum itaque res ita compositae sint. cuique intelligere est ovulum a tuba fallopiana recipi minime posse nisi haec, licet flaccida, sponte, statuta hora, se erigens, ovarium amplectatur atque faucibus suis illud quasi hauriat. Quomodo jam hoc fiat, quis tubam singulis vicibus, quibus vesicula Graafiana aliqua ad maturitatem pervenerit, adsurgere et ovario se applicare jubeat. Deus scit."

His positis, liceat casum proponere in quo praecipua dubia offenduntur, quae, ex ectopicis partubus orta, tum medici, tum etiam theologi illustrationibus indigent. Forsan haud absonum erit hic notare casum hunc non esse *de industria* confictum, sed *de facto* in sacro tribunali propositum fuisse.

CASUS.

Lucas medicus, moderator cujusdam Xenodochii quo se conferunt mulieres mox pariturae ut peritissimorum medicorum ope fruantur, ectopicarum praegnationum occasione, saepe maximis urgetur angustiis. Unde satis propriae conscientiae facturus, adit Damianum confessarium, quidquid egerit aut jusserit aperte declarat, et petit ab eo utrum aliquid factum fuerit contra legem divinam. Haec sunt facta :

I. Saepe accidit tumorem aliquem exoriri qui ectopicam praegnationem simulat, aut praegnationem quae a tumore vix ac ne vix quidem distingui potest. (*a*) Primis temporibus, quoties dubium solvi non poterat, et mater in magno periculo versabatur, dubium istud incrementum, Lucas electrico amne paulatim dissolvere tentabat. (*b*) Cum autem minus certus videretur effectus fluenti electrici, saepe tunicellam perforabat, aut etiam adhibita aspirante cannula (trocar aspirator), liquorem amnii aut caeteros humores quicumque essent in tunicella contenti, haurire et amovere conabatur ; unde, si forte aderat foetus, ille brevissime contabescebat. (*c*) At vero cum neque haec remedia medico satis placerent, usus est platineo cultro vi electrica candescente ; sic nimiam sanguinis effusionem vitabat, dividebat membranas tunicella et foetum quandoque vivum educebat, mox quidem moriturum, sed tamdiu victurum quamdiu necesse erat ut baptismo ablui posset. (*d*) Tandem, quoties putabat ovarium et organa alia cum ovario necessario connexa jam corrumpi aut esse corruptiva, ovarium, tubam et tumorem simul resecabat.

II. Divisit membranas cultro platineo candente, etiam postquam certus factus fuisset praegnationem esse veram ; sed cum simul constaret foetum nullo modo nasci posse nisi matris organa conterendo ut nova via patefieret, ita ut mors

utriusque certo secutura fuisset, nisi paululum citata morte foetus, organorum destructio cessavisset.

III. Tandem quoties rationabilis spes affulgebat fore ut, si foetus emori permitteretur, sine tanta materni cruoris jactura, per novum tramitem ab ipsa natura monstratum, facilius corpusculum ex insuetis latebris educi posset, Lucas noster habebat se passive. Existimabat enim tanta esse pericula operationis chirurgicae dum vita tum matris tum filioli jam in summo discrimine versatur, ut potius esset permittere mortem infantuli quam matris pericula notabiliter augere.

DAMIANI RESPONSIO.

His auditis ac bene perpensis, Damianus a medicis consilium postulat. Cum autem Doctores in varias partes abeant, et urgeat necessitas responsum dandi, multum angustiatus et post longas moras Lucae confessarius haec tandem poenitenti declarat. Medicus debet esse omnino paratus ad obediendum Ecclesiae si Ecclesia aliquid forte de Ectopicis partubus statuat; interea sequentes regulas tuta conscientia servare potest.

In casu sub numero primo, dubium theoreticum in matris favorem practice solvi debet : si enim incerta sit praegnatio, probabilior est existentia tumoris ; nam non est facile supponenda ectopica praegnatio, utpote contra usitatam naturae methodum. Praeterea, in dubio, melior est conditio matris.

Addit tamen bonus noster Damianus, non suaderi electrolysin quippe quae non satis certos producit effectus.

Multo minus probari potest membranarum perforatio, aut effusio humorum qui in tunicella seu cysto continentur. Vel enim verus adest foetus, et tunc directe occiditur, nec propterea cessat periculum ; vel non est foetus sed tumor, et perforatio est omnino inefficax. Omnino approbat Damianus divisionem membranarum per cultrum platineum electrico aestu candentem. Nam operatio non est valde periculosa, sanguinis effusionem impedit, ad lucem parvulum adducit, mox quidem moriturum sed qui nunquam nasci potuisset, aut sacro baptismate ablui ; unde quamvis mors paucis forsan

horis corripiat gradum, puer non potest supponi rationaliter invitus.

Quoad ovariotomian, posito quod ovarium factum fuerit corporis corruptivum, nullo modo vituperanda est.

Eadem fere responsio valet, etiam in secundo casu, id est, quando praegnatio vel certa vel fere certa est ; dummodo puerulus organa matris destruere incipiat, novas sibi vias patefacturus. Fit enim aggressor *materialiter* injustus quemadmodum etiam homines mente capti qui delirantes caeteris mortem intentant. Certe validius est jus matris ad propriam vitam tuendam jure infantuli ad lucem pervenire conantis per indebitos tramites, et maternae vitae dispendio conquisitos.

Ad tertium casum quod attinet, probabilius si medicus serio dnbitet de utilitate sectionis abdominalis, potest habere se passive. Cum enim valde incertum sit qua via plures vitae servari possint, Velpeau Tait et aliis operationem suadentibus, dum Parry aliique eamdem esse matri summopere periculosam et vix unquam ipsi puerulo esse utilem, non videtur charitas erga puerum exigere ut tanto discrimini vita matris objiciatur. Si autem, quod omnino sperandum est, operatio artis chirugicae progressu securior evadat, ad eam, in istis angustiis, omnino recurrendum erit. Nota bene, aliud esse puerum directe occidere, aliud vero permittere ut emoriatur, vi causae naturalis ; ne directe lethale vulnus parenti inferatur.

Ita Damianus noster, nunc autem quaeritur :

1. Utrum Lucas, sive contra legem naturalem sive contra legem divinam peccaverit.
2. Utrum prudens responsum dederit Damianus.

SOLUTIONES THEOLOGORUM.

I.

(AUCTORE AUGUSTINO LEHMKUHL, S.J.)

Propositorum casuum solutionem incipiam ex suppositione eorum, quae indicantur, et primo quidem dicam de *casu II.*

Suppositio igitur est haec : si in extra-uterina graviditate

cursus naturalis exspectatur atque ulterior foetûs evolutio, consequitur, ut et fœtus emoriatur idque sine baptismo et mater certo pereat ruptis intestinis, quibus per ipsum foetum letale periculum creatur; aliter vero, si fit incisio matris et foetûs immaturi extractio; in eo casu mater probabiliter salvatur, et foetus paullo citius quidem extinguetur sed non privabitur spe vitae aeternae, quum ei fortasse adhuc vivo baptismus possit conferri.

Dico nunc: Quando haec suppositio verificatur, sive ex eo quod constat, foetûs evolutionem usque ad statum vitalem (vitalem voco, si in lucem editus fœtus vivere potest—quod fieri posse communiter sumitur post 28 hebdomadas a conceptione elapsas) esse per se impossibilem, sive quod jam longe ante illud tempus mater ex illa graviditate in *praesens* vitae periculum, seu mortis imminentis, inducitur; incisio matris et excisio foetûs videtur mihi tum fieri posse, tum facienda esse, etsi secum ferat mortis foetûs accelerationem.

Dixi 1. eam fieri posse. Nam nisi operatio illa haberi *debeat* pro directa foetûs occisione, habemus actionem in se indifferentem ex qua aeque immediate sequuntur diversi effectus, iique praecipue boni, mali vix ullius aestimationis. Boni effectus sunt: probabilitas servandae vitae matris, et probabilis possibilitas conciliandae foetui vitae aeternae, qua alias certo privabitur; malus effectus solus est acceleratio quaedam mortis foetûs, cui tamen vita ista intermedia nullius plane est utilitatis. Hunc igitur effectum malum permittere sane possum, ut tantos effectus bonos consequar vel promoveam.

Difficultas sola est, num *debeat* haec foetus praematuri excisio *haberi pro directa occisione.* Quod non puto. Privatur quidem foetus elemento aliquo ad vitam sibi necessario, quo fortasse per pauculos dies vel horas vitam suam producere possit; sed eo privari, vel eo se privare homini licet in conflictu cum salute vitae alienae potioris, praecipue quando pro eo ipso, qui tantillo bono privatur, simul spes boni infinite majoris causatur. Hanc privationem vel juris cessionem aliquando licitam esse, exemplo illustrari potest.

Si in naufragio duo homines occuparunt unam tabulam,

quam duobus non sufficere mox evidens fit: certe licebit alteri, sese tabulâ illâ, quae sibi in his circumstantiis est pro elemento vitali, privare, ut alter salvetur. Licebit ergo a pari vel a fortiori in nostro casu foetui elemento vitali sese privare (vel quum foetus velle nondum possit, ex ejus interpretativa voluntate *alteri*, *nomine foetûs*, foetum ipsum elemento vitali privare), ut mater salvetur et ut ipse spem baptismi consequatur.—Dixi, licet "*sese privare*," non, "*privari*," ne disputem de eo, num et quando liceat in duarum vitarum periculo *alterum invitum* instrumento ad vitam necessario privare, ut alter salvetur: nam ad id in nostro casu rem deducere non est necesse.

Alia tamen consideratione id pro casu nostro approbari potest, et sic sententia nostra confirmatur. Nimirum ex casûs propositi suppositione organum matris, naturaliter non destinatum ad excipiendum et evolvendum foetum, male et periculose affectum est, et ipsa hac sua affectione vel innaturali tumore ejusdem matris vitam in summum conjicit discrimen. Licebit igitur eam operationem chirugicam adhibere, quae periculosam hanc affectionem auferat et maternam vitam salvet, etsi mors foetûs sequatur, si modo illa mors non intenditur neque magis immediate sequitur, quam matris salvatio.

Dixi supra 2do., eam incisionem et excisionem *faciendam esse*. Si enim licet eam facere, nulla est ratio, cur not fiat, urgens cur re ipse fiat. Ratio cur non fieret, cogitari potest horror matris et dolor infligendus. Verum si cursus naturae exspectatur, ruptio intestinorum matri non minores, potius graviores et atrociores afferet cruciatus. Urgens ratio, cur fiat illa operatio, est, si minus vita matris salvanda—(nam num *debeat* ex hac ratione operationem illam etiam omnino periculosam subire, non norma aliqua universali et aequali pro omnibus circumstantiis statui potest)—saltem spes fœtûs baptizandi eumque coelesti vita, ex qua secus certo excisurus est, donandi.

Nunc explicare debeo, cur ab innitio dixerim, me loqui ex suppositione eorum, quae in casu indicentur. Videlicet haec non in omni casu ex hoc solo jam verificantur, quod existat

quaecunque extra-uterina graviditas. Sub quacunque enim forma haec graviditas extra-uterina occurrat, per eam nondum probatur impossibilitas evolutionis fœtûs usque ad statum seu aetatem maturam vel praematuram. Licet enim plerumque et in longe majore numero casuum graviditas ejusmodi letali ruptione interiorum matris organorum finiri solet—nisi sectione vel alia medica operatione id praecaveatur: rarissima tamen facta existunt pro graviditate sive tubali, sive ovariana, sive abdominali sub suis diversis modis et distinctionibus, in quibus fœtus vivus et vitalis, exspectato necessario tempore, excidi poterat. Insuper addi debet: quando ruptione organorum interiorum matris natura ipsa violenter finem graviditatis inducit, plerumque quidem de matris vita actum esse, non tamen deesse exempla vitae matris servatae; fœtus autem semper morietur neque spes erit eum baptizandi.

Inde deduco, medicum religiose expendere debere circumstantias, neque praepropere facere sectionem, quae secum ferat mortis foetûs accelerationem. Expectare debet tempus, quo aut jam actu mater sit in vitae periculo, quod sectione removendum sit, aut quo jam constat certo, graviditatem ad 6-7 menses productum iri non posse, sed, nisi medica operatione, violenta ruptione esse finiturum.

Casus I. Quod de casu II, in quo *certa* sumitur graviditas, dictum est, applicari debet similiter ad casum I, in quo agitur de graviditate extra-uterina non certa, sed dubia.

Neque essentiale discrimen puto esse statuendum. Quam primum enim dubium quidem, sed probabile est, adesse graviditatem, seu exsistere foetum humanum nondum certo emortuum, omnia caveri debent, quae essent foetûs directa occisio; sicut enim illicitum est, actionem ponere, quae *certo* est innocentis directe occisiva, ita etiam non licet letaliter percutere id, quod *fortasse* est homo vivus.

Quare repudiandam esse censeo in casu I. operationem illam per inductionem amnis electrici; nam si tumor iste qui apparet, est foetus humanus, committitur directe homicidium, atque magis immediate, quam matris salvatio, foetûs sequitur interitus. Idem sentio de punctione et dimissione liquoris, quum haec naturâ suâ et ex intentione medici tendant ad in-

ducendam tabescentiam et mortem foetûs, non ad foetum vivum educendum ejusque alias etiam emorituri baptizandi possibilitatem inducendam.

Restat, ut de tertia operatione (sub litt. *c.* notata) ejusque *liceitate* idem dicamus cum iisdem circumstantiis et limitibus quod dictum est in casu II.

Quod ad operationem sub litt. *d.* indicatam attinet, seu de excisione organi materni corrupti seu corrumpi incipientis, quocum simul etiam foetûs adhaerentis fit excisio: haec, foetu essentialiter evoluto, propter matrem salvandam semper licita est; foetu nondum essentialiter evoluto tum, quando illud tempus exspectare, pro matre letale est aut pro foetu inutile, quippe qui certo certius ad evolutionem usque ad statum vitalem non sit perventurus.

Casus III. ex inverso tractat quaestionem, utrum possit omitti sectio matris et permitti, ut foetus naturali cursu emoriatur, licet certe sine baptismo, ex ea ratione, quod spes servandae vitae maternae major sit neglectâ operatione, ejus periculum per ipsam sectionem notabiliter augeatur.

Puto, id nec medico nec matri crimini verti posse. Nam 1, sicut saltem hucusque experientia medicos docuit, spes illa extrahendi foetum vivum eumque baptizandi magna non est. Quando vero periculum quod matris vitae creatur, notabiliter majus vel certius est, quam spes baptismi, quae ex sectione oritur pro foetu: ex hac sola ratione gravis obligatio subeundi vitae periculi pro exigua spe vitae supernaturalis alienae non censetur adesse. (Cfr. S. Alphons. L. 2. n. 27.)

2, Addi potest, quo minor evadat in nostro casu obligatio, esse qui putent, sectionem, qua mors foetûs acceleretur, in nullo casu esse licitam, quum sit directa ejus occisio. Et quamquam equidem id nequaqam probo neque id certum esse fateri possum, tamen non ita improbabile est, ut non liceat propter hanc opinionem sectionem in proposito casu omittere, maxime si accedunt rationes in casu III. expressae.

Id tamen moneo etiam pro III. casu, nequaquam licere medico adhibere media, quibus *provomeat* foetûs extinctionem, quo citius post ejus extinctionem natura modos quaerat quibus ex corpore materno ejiciatur, vel quo securius tabescat

et arefactus desinat esse pro matre periculosus. Ita praeter punctionem et extinctionem per vim electricam etiam illicitae sunt injectiones morphii similisque remedii, quibus vitam foetui studeant adimere.

Exaeten in Hollandia. AUG. LEHMKUHL, S. J.

II.

(AUCTORE JOSEPHO AERTNYS, C.SS.R.)

Damiani responsio non omnino placet.

Ad hanc quaestionem rite solvendam prae oculis habenda sunt responsa S. C. Inquisitionis:

Eme et Rme Dne.

Emi PP. mecum Inquisitores generales in Congregatione habita Feria IV, die 28 labentis Maii, ad examen revocaverunt dubium ab Eminentia tua propositum:

An tuto doceri possit in scholis Catholicis, licitam esse operationem chirurgicam, quam craniotomiam appellant, quando scilicet, ea omissa, mater et infans perituri sint, ea e contra admissa, salvanda sit mater, infante pereunte?—Ac omnibus diu et mature perpensis, habita quoque ratione eorum quae hac in re a peritis Catholicis viris conscripta ac ab Eminentia tua huic Congregationi transmissa sunt, respondendum esse duxerunt:

Tuto doceri non posse.

Quam responsionem cum SSmus D. N. in audientia ejusdem feriae ac diei plene confirmaverit, Eminentiae tuae communico, tuasque manus humillime deosculor.

Humillimus et addictissimus servus
R. *Card.* MONACO.

Romae 31 Maii 1884.

Emo Archiepiscopo Lugdunensi.

Alterum responsum eandem resolutionem eamdemque notam theologicam extendit ad quamcunque operationem analogam. En textum hujus responsi:

Anno 1886, Amplitudinis Tuae Praedecessor dubia nonnulla huic Supremae Congregationi proposuit circa liceitatem quarumdam operationum chirurgicarum craniotomiae adfinium. Quibus sedulo perpensis, Eminentissimi ac Reverendissimi Patres Cardinales una mecum Inquisitores generales, feria IV die 14 currentis mensis respondendum mandaverunt: "*In scholis catholicis tuto doceri non*

posse licitam esse operationem chirurgicam, quam craniotomiam appellant, sicut declaratum fuit die 28 Maii 1884, et quamcumque chirurgicam operationem directe occisivam foetus vel matris gestantis."

Idque notum facio Amplitudini Tuae, ut significes professoribus facultatis medicae Universitatis catholicae Insulensis.

Interim fausta quaeque ac felicia tibi a Domino precor.

Romae, die 19 Augusti 1889.

Amplitudinis Tuae

Addictissimus in Domino

R. *Card.* MONACO.

Reverendissimo Domino Archiepiscopo Cameracensi.

Ex praemissis responsis liquet, liceitatem vel illiceitatem operationum Lucae medici in casu proposito dependere a quaestione: Utrum sint directe occisivae foetus necne. Hinc respondendum esse censeo:

Ad I. Juxta doctrinam librorum medicorum[1] Medicus potest per explorationem externam et internam satis certiorem se reddere utrum praegnatio ectopica revera adsit.

Deinde credi via potest, experientiam factis praeteritis comparatam medicos non docuisse num tumores ejusmodi frequenter an raro sint foetus. Caeterum, si revera dubia sit praegnatio, jus certum tuendi vitam matris praevalet contra merum *periculum* occidendi hominem, et hac ex parte assentior responsioni Damiani.

Si constat verum adesse foetum, approbare nequeo divisionem membranarum per cultum platineum electrico aestu candentem; nam haec operatio est vera abortus procuratio, qua foetus directe occiditur. Neque dicere juvat eam esse meram mortis *permissionem;* id quippe falsum est, nam est *actio mortifera*, qua *efficitur* ut foetus arte eductus mox perimatur, haud secus ac mersio hominis in mare, qua efficitur ut mox suffocetur.

Si igitur operatio Lucae est directe mortifera, nihil ad rem facit quod infans numquam nasci potuisset aut sacro baptismate ablui; non enim facienda sunt mala ut eveniant

1 Cfr. Dr. O. Kretz. Die Geheimnisse der Zeugung. Kap. 30.

bona ; neque quod praesumatur infantis consensus, nam non est vitae suae dominus.

Quoad ovariotomiam, posito quod ovarium factum fuerit corporis corruptivum, non est vituperanda.

Ad II. Provisum in primo. Porro falsum est infantem esse aggressorem *materialiter* injustum ; nequaquam enim mortem intentat matri, sed actione, quam non ipse sed corpus matris producit, conatur ad lucem pervenire et iste conatus non nisi ex naturali concursu rerum fit matri causa mortis. Infans ergo non est *aggressor* et multo minus est aggressor *injustus*. Hinc nego paritatem cum homine mente capto, qui delirans alteri mortem intentat ; hic enim agit motus a sua voluntate, licet absque culpa, et ponit actiones in se injustas, utpote ad necandum directe intentas.

Quapropter in illa collisione jurium matris et infantis non datur jus directe occidendi innocentem ad vitam matris tuendam.

Ad III. Placet Damiani responsio.

JOS. AERTNYS, C. SS. R.

III.

(AUCTORE ALOYSIO SABETTI, S.J.)

Quoniam facilior semper et planior est via si a certis ad incerta procedamus, liceat mihi ponere primo loco solutionem secundi casus, in quo ectopica praegnantia certa supponitur. Deinde per applicationem ejusdem principii dicam quid sentiendum sit de primo casu in quo dubitatur num praegnantia vera sit an potius tumor.

I. Secundus casus huc tandem recidit ut, supposita certa existentia ectopicae praegnantiae, et supposito etiam certo periculo vitae matris ab illa jam orto aut mox orituro, quaeratur num liceat operationem chirurgicam aggredi quae foetum destruendo salvet vitam matris. Praescindo igitur inprimis a consideratione particularium circumstantiarum quae ectopicam praegnantiam utcumque afficiunt et solum suppono ipsam esse vere ectopicam et vitam matris in dis-

crimen adduxisse saltem inchoative ; hoc enim est quod substantiam casus efficit et ad trutinam revocari debet. Praescindo etiam a consideratione formae operationis chirurgicae et a diversitate instrumentorum et aliorum mediorum quibus utitur medicus, ad quem solum pertinet statuere quid hac in re expediat, quidve aptius ducat ad finem obtinendum.

Quaestione ita intellecta et limitata, respondeo : hujusmodi operationem licitam videri, ac proinde Lucam non peccasse et Damianum prudenter respondisse. Etenim, supposita praeg, nantia certo ectopica, jam habemus aliquem effectum inusitatum et monstruosum, et consequenter a natura non intentum : habemus scilicet aggressorem vitae matris materialiter injustum quem licitum esse occidere, etiam directe, ad propriam vitam tuendam probabilis est sententia theologorum. Duo igitur assero, quae si probentur, admitti debeat solutio casus nuper data. Primum est licere occidere, etiam directe, aggressorem vitae materialiter injustum ; alterum vero est foetum ita extra-uterum positum ut exinde vita matris aperto discrimini subjaceat, esse aggressorem materialiter injustum.

Porro primum ex eo deducitur quod, supposito certo jure a natura collato, nequit stare jus oppositum, quia natura non sibi contradicit. Supposito scilicet jure ad vitam concedi debent omnia media quae ex una parte necessaria sunt ad jus illud protegendum et ex alia naturam ipsam non laedunt. At vero quomodo naturam laedere vel ei adversari dicendus erit qui destruit quod natura non intendit et unice provenit vel a malitia hominum vel a perturbato ordine naturali ? Quonam principio sese munire vel quodnam jus invocare poterit iujustus aggressor in eo praecise in quo injuste agit ? Sublato igitur jure in aggressore, cessat omnis malitia in eo qui ipsum occidit, si occisio necessaria sit ad aggressionem repellendam. Neque dicas ; ista vera esse de aggressore formaliter injusto, non autem de eo qui materialiter tantum injustus est ; nam respondetur ea aeque valere in utroque casu, siquidem ratio ultima cur liceat occidere injustum aggressorem, servato semper moderamine inculpatae tutelae, non desumitur ab actuali malitia aggressoris, sed a jure defendendi propriam vitam, quod jus idem est in utroque casu,

et eidem in utroque casu expositum est periculo. Et haec est doctrina quae a non paucis theologis vel aperte traditur vel recepta supponitur. Verum est ipsos solere limitationem apponere quam charitas in aliquibus adjunctis urgere potest: quare negant te posse occidere ebrium aut amentem aggressorem quando ex una parte cognoscis ipsos esse in statu peccati mortalis, et ex alia praevides gratiam esse recuperaturos, si eis parcas et sinas te occidi. Sed ut patet haec limitatio casum nostrum non attingit, siquidem in eo supponitur 1°, omnia prorsus media adhibita fuisse ad vitam spiritualem foetus procurandam, quatenus, scilicet, utcumque fuerit baptizatus vel ante incisionem matris, si aqua potuerit attingi, vel, ea facta, si vita non fuerit certo extincta; et 2°, inutile esse expectare, quia nihil melius sperari potest.

Verum estne foetus extra uterum positus existimandus verus aggressor, dum vitam matris attentat, ejus organa disrumpendo vel contaminando? Est profecto, non quidem formaliter, sed materialiter injustus non secus ac ebrius aut amens qui innocentem quempiam aggrederetur. Quod enim sit aggressor patet ex facti suppositione; quod autem sit injustus patet ex eo quod ita agendo cursum naturalem perturbat et jus innocentis certum eo praeexistens laedit.

Neque dicas pari ratione aggressorem vocari posse foetum, qui in utero matris positus, nequit tamen, quacumque ex causa, in luceum prodire et ideo vitam matris in discrimen adducit; nam respondetur in hoc casu foetum ibi esse, natura ipsa duce et consentiente. Admitterem sane consequentiam si par esset ratio, sed quia paritas undequaque deficit nihil exinde lucrantur fautores craniotomiae, quam absit ut unquam aut affirmando dicam aut dubitando insinuem esse licitam. Quare recte haec scripsit Palmieri, Vol. II, pag. 649. "Infans in utero se habet ut impedimentum quoddam salutis matris et potius quam aggressori assimilandus esset infanti in arcta via jacenti, quem tu fugiens ab adversario te persequente, conculcaturus es si pergis fugere: licet tum quidem tibi fugienti te exponere periculo eum occidendi eumque, si opus est, conculcare, sed ponendo actionem, a qua immediate uterque effectus sequitur, bonus, aversio tua ab inimico et

malus, mors infantis; non autem liceret tibi aut alteri pro te, prius occidere infantem et sic tibi viam expeditam munire."

Duo nunc remanent examinanda ad plenam solutionem casus, scilicet 1°, utrum possit mors foetus extra uterum positi, prouti fert casus noster, directe intendi, et 2°, utrum operatio chirurgica fieri possit etiam antequam vita matris in actuale discrimen adducta fuerit per actualem destructionem organorum. Prima quaestio solvi debet affirmative ex iis quae habet Card. de Lugo, *De Justitia et Jure*, Disp. X. sect. VI, ubi agit de injusta aggressione et relatis diversis opinionibus, ait communem et veram sententiam esse quod licet intendere mortem injusti aggressoris. Ratio autem est, quia licet intendere ac proinde directe velle omne medium quod ex una parte est necessarium ad finem honestum et ex alia nullam continet injustitiam. Patet autem hoc non secum ferre quod liceat velle directe mortem aggressoris qua malum ejus, sed solum denotare mortem assumi uti medium.

Altera quaestio etiam affirmative solvitur ab eodem auctore Disp. cit. Sect. vii. ubi aperte docet non requiri ut aggressor jam incoeperit te laedere, et ratio est quia "defensio non est in ordine ad offensam factam sed ad impediendam futuram ne fiat." Hoc tamen non importat praeventionem esse licitam ita, ut possis tum etiam aggressorem occidere quando non adhuc plene constat ipsum esse talem.

II. Regrediendo nunc ad primum casum, tria de eo breviter dicam; quomodo, scilicet, solvendum sit dubium de ectopica praegnantia; quid sentiendum de diversis methodis ibi expositis, et quid demum de ovariotomia de qua sub litt. *d.* fit sermo.—Supposito igitur dubio num incrementum quod apparet proveniat a praesentia foetus extra uterum latitantis, an potius ab excrescentia nervorum et compaginum, praesumptio sane est contra praegnantiam ectopicam; nam quo magis aliquid abnorme est et naturae adversatur eo rarius accidit. Sicut scilicet in ordine morali nemo praesumendus es malus, ita pariter in ordine physico aberrantia a natura praesumi non debet. Attamen, nisi, in hoc etiam casu, recurramus ad principium injusti aggressoris, asserere non audeo liceitatem cujuscumque chirurgicae operationis ex iis

quae in casu describuntur, quia illae per se tendunt, saltem in ordine causalitatis, ad destruendum foetum si adest. Quoniam autem, non obstante praesumptione in contrarium, dubium adhuc perseverat num incrementum illud foetus sit an tumor carneus, sequitur nefas esse vel cultrum platineum vel amnem electricum adhibere aut tunicellam perforare; non secus ac si arma exploderes cum dubitas hominemne an feram esses vulneraturus. Neque ratio ulla extrinseca, scilicet quod secus mater et foetus certo morerentur,—quod agitur tantum de brevi periodo vitae,—quod ita agendo baptismus posset melius et citius conferri, me unquam moveret ad illud permittendum quod de se esset intrinsece malum. Istis et aliis ejusdem generis rationibus sternitur via ad craniotomiam quae tanta desolatione mundum devastavit. Permitti igitur potest operatio chirurgica in casu dubii de ectopica praegnantia, sed unice quia, si incrementum illud sit mera tumescentia carnis, licet resecare partem ad salvandum totum, si autem sit verus foetus, licet occidere injustum aggressorem, etiam materialem, quando verificantur ceterae requisitae conditiones.

De diversis methodis quae in casu describuntur, supposita solutione casus ex principio nuper dato, nihil est dicendum; nam ad theologum non pertinet examinare num applicatio amnis electrici aptius quam perforatio tunicellae aut usus cultri platinei materialem effectum juxta intentum finem producant. Praestat tamen innuere eas omnes, etiam perforationem tunicellae, de se tendere ad occisionem foetus, quia subtractio humoris absolute necessarii ad vitam videtur esse actio de natura sua occisiva.

Sed quid de ovariotomia existimandum? Plura de ea disserunt recentes auctores, praesertim in relatione ad validitatem matrimonii ineundi, et ad ejus usum, si fiat postquam contractum est matrimonium. Sed quoniam hic solum quaeritur de ejus liceitate, cum Villada, S.J., *Casus Conscientiae*, Part 3, p. 267, et Palmieri, S.J., vol. II, de v. Praec. Dec., p. 649, n. 102, dicam eam, data justa et proportionata causa, tuto posse permitti, siquidem de ea illud idem dicendum videtur quod ab antiquis theologis de mutilatione et castratione virorum dicebatur.

III. Tertius casus, in quo quaeritur *de obligatione* faciendi chirurgicam operationem, facili negotio solvitur, si consideretur sola vita temporalis et praescindatur a baptismo foetui conferendo. Etenim, quoniam in hoc casu supponitur circumstantias ectopicae praegnantiae hujusmodi esse ut, si nihil fiat, major sit spes salvandi matrem, etsi foetus relictus in latebris quibus involvitur certo ibi morietur; si autem fiat sectio, mater exponetur certo periculo vitae et foetus in lucem adducetur vel mortuus vel statim moriturus, quis unquam audebit asserere propter tantillam hanc spem vitae infantis matrem teneri ad suam vitam in discrimen adducendam? Debet profecto mater vitam infantis alere et sustentare, sed non omni possibili modo. Quare theologi facile permittunt matri ut, si necessarium sit ad vitam conservandam ubera arefacere, hoc procuret non obstante quod praevideat infantem jam natum exinde privandum fore unico medio nutritionis. Attamen difficultas oriri potest si attendamus ad vitam spiritualem infantis quae in conflictu cum vita temporali semper debet praevalere. Sed neque ex hoc capite evincitur obligatio; nam admittitur sane principium praevalentiae ex parte vitae spiritualis, sed solum si cetera sint hinc inde aequalia; hanc autem conditionem omnino deesse in nostra hypothesi res est certa et aperta. Quare dicendum esse videtur hic etiam Lucam recte sese gessisse et Damianum prudenter respondisse.

Pro conclusione liceat nunc animadvertere a pluribus spem magnam haberi fore ut brevi tempore majorem peritiam acquirant artis medicae cultores qua securius procedant in hujus generis operationibus peragendis: nec desunt indicia quae spem istam vehementer fovent. Quod si fiat, melius sane providebitur vitae infantium tum spirituali tum temporali, siquidem frequentior erit usus operationis caesareae, nec amplius tot audiemus de craniotomia in difficilioribus parturitionibus. Id etiam emolumenti inde habebitur quod in casibus ectopicae praegnantiae medici fidentius agent nec impossibile reputabunt matrem simul et foetum salvare et consequenter non amplius in praxi recursus habebitur ad liceitatem occidendi injustum aggressorem. Solutio enim

data, juvat hoc iterum repetere, non solum data a me fuit ut candide dicerem quid mihi probabile videretur et salvo semper meliori judicio, sed etim in certa suppositione quod nullum adesset remedium nullaque spes foetum sanum extrahendi, salva vita matris, quodque proinde si nihil fieret mater et foetus certo morerentur, si autem fieret excisio, salvaretur mater.

A. SABETTI, S.J.

CÆSAREAN SECTION VERSUS CRANIOTOMY.

(BY M. O'HARA, M.D.)

IS NOT EMBRYOTOMY A CRIME?

WITH the Catholic physician the unvarying law of his Church, the "Ecclesia docens," which holds him to the observance of the fifth commandment, *Thou shalt not kill*, under any and all circumstances whatsoever, can never relax its force.

Fifty years ago, outside of the Catholic pale, the operation of plunging an instrument into the skull of a human being, living at that moment, and extracting its mutilated form from the womb, was practiced with apparent impunity and with a pretense of justifying the action. There were other means at hand as a substitute, Cæsarean section and symphyseotomy, if the induction of premature birth would not suffice. Arguments were offered that embryotomy was only resorted to for the purpose of saving the life of the mother, yet she was very often left in a state of permanent misery and possible death, and the life of the child taken away.

Where Catholic religious influences prevailed, Cæsarean section was invariably preferred. For instance, in this city, after two operations of embryotomy, many years ago, a Mrs.

R., noted in medical history, was twice successfully delivered by Cæsarean section, and the issue is still living. This was done at the instance of the late Rev. John Hughes, then pastor of St. John's Church, Philadelphia. It is reported that when Professor Horner alleged his willingness to perform this operation, a fellow-professor who had twice performed craniotomy in the same case, ridiculed him, saying: "Horner, since you have become a Catholic you have lost your wits."

At the present day authorities, on both sides of the ocean, consider the destruction of the fœtus unjustifiable. I have listened to a discussion where a well-known professor enunciated his right to destroy the child, exclaiming: "What have we to do with ethics?" Another professor of this branch of medical science is referred to as ridiculing the "shamby pamby" sentimentalism of destroying infantile life in cases of dangerous vomiting during gestation. But the child's rights are being at length asserted and protected by the best authority in the medical profession.

Recently (August 1, 1893), the British Medical Association, the most authoritative medical body in Great Britain, at its sixty-first annual meeting, held at New Castle-upon-Tyne, definitely discussed the subject before us. In the address delivered at the opening of the section of obstetric medicine and gynæcology, an assertion was put forth which I regard as very remarkable, my recollection not taking in any similar pronouncement made in any like representative medical body. The authoritative value of this statement, accepted as undisputed by the members of the Association, which counts about 15,000 practitioners, need not be emphasized.

Dr. James Murphy (*British Medical Journal*, August 26, 1893), of the university of Durham, made the presidential address. He first alluded to the perfection to which the forceps had reached for pelves narrowed at the brim, and the means of correcting faulty position of the fœtus during labor. He then stated: "In cases of greater deformity of the pelvis, it has long been the ambition of the obstetrician, where it

has been impossible to deliver a living child per *via naturales*, to find some means by which that child could be born alive with comparative safety to the mother, and that time has now arrived. It is not for me to decide," he says, "whether the modern Cæsarean section, Porro's operation, symphyseotomy, ischio-pubotomy, or other operation is the safest or most suitable, nor yet is there sufficient material for this question to be decided; but when such splendid and successful results have been achieved by Porro, Leopold, Saenger and by our own Murdoch Cameron, I say it deliberately and with whatever authority I possess, and I urge it with all the force I can master, that we are not now justified in destroying a living child, and while there may be some things I look back upon with pleasure in my professional career, that which gives me the greatest satisfaction is that I have never done a craniotomy on a living child.

"While the mortality of Cæsarean section was at 70 or 80 per cent., much could be urged in favor of craniotomy, but now that woman can be delivered by abdominal section at a mortality of ten per cent. or less, craniotomy is a perfectly unjustifiable operation in my opinion, except in the case of a dead child, or perhaps some diseased condition of the fœtus, such as hydrocephalus." It seems to me that the Church would dissent, and rightly so, even from this latter exception.

For a verification of these facts Dr. Murphy desires to impress it upon the senior practitioners that they visit the operating theatres and see the extraordinary and successful development of modern abdominal surgery.

I have preferred hinging my remarks upon an eminent practitioner's true view of the present question. It carries more weight than an individual utterance. How many of his senior brethren in the field could join with him in truthfully saying that they had never performed the mutilating operation? Among modern gynaecologists, with their experience, skill and enthusiasm, and with our easy means of communicating acquired knowledge, it need never happen that a medical man forego the skilled assistance needed to save the child. Mothers will henceforth be taught by prac-

titioners regarding the advanced state of gynaecology; and the few who hold still to the warrantable destruction of the foetus will go to the wall.

One thing strongly urges itself upon the mind as the result of the gradual change in the sentiment of the medical profession with reference to this important question, and that is that practical science cannot afford to set aside the ethical standard promulgated and defended with unvarying consistency in the teaching of Catholic theology. The old Church has the instincts of a common mother of humanity and they guide her aright amid all the conflicting maxims of human progress which often destroy where they seem to save, and whose votaries ignore frequently a vital principle in order to force attention upon their skill in handling what is of accidental value. We hope the time is at hand when the honest physician will consider craniotomy both a violation of the moral law and a crime against society.

M. O'HARA, M.D.

THE PRESENT STATE OF CRANIOTOMY IN THE MEDICAL PROFESSION.

(BY W. H. PARISH, M. D.)

For very many years it has been the rule of governance generally recognized by the medical profession of the civilized world, that the life of the woman must be held paramount to that of her unborn child, and that it is incumbent upon the physician to sacrifice the life of the latter if such procedure is necessary to save the life of the former. To-day this rule is nearly universally recognized as a proper one, but many leading men of the medical profession believe that, if pregnancy and labor have been properly managed, it cannot become necessary to destroy the life of the foetus in order to save the life of the mother—excepting when the foetus is so deformed as to render its delivery *per vias naturales* fraught

with great danger to the mother, and the deformity is such as to render it impossible for the child to live after its birth.

The operations of craniotomy and embryotomy are to-day of relatively infrequent occurrence and many obstetricians of large experience have never performed them.

Advanced obstetricians advocate the performance of the Cæsarean section or its modification—the Porro operation—in preference to craniotomy, because nearly all the children are saved and the unavoidable mortality among the mothers is not much higher than that which attends craniotomy. Of one hundred women on whom Cæsarean section is performed under *favorable conditions* and with *attainable* skill, about ninety-five mothers should recover and fully the same number of children. Of one hundred craniotomies, ninety-five mothers or possibly a larger number will recover, and, of course, none of the children. The problem resolves itself into this—which shall we choose—Cæsarean section with one hundred and ninety living beings as the result, or Craniotomy with about ninety-five living beings?

It will be objected to these statements that the low rate of five per cent. of mortality after Cæsarean section is attainable only when the conditions are favorable and in the practice of skilled operators. Except when serious complications exist, such as advanced kidney or heart disease, unfavorable conditions can and should be avoided by an intelligent management on the part of the family physician. The family physician does not usually possess the operative skill and the surgical experience requisite in the attainment of the best results; but the conditions calling for a Cæsarean section exist most frequently in populous communities where can be found usually more than one skilled abdominal surgeon. Moreover, there are not many localities to which a few hours of railroad travel cannot convey the needed obstetric surgeon.

However, undue mortality after the Cæsarean section is not always dependent upon lack of surgical skill, but is determined prior to the arrival of the operator by bad management on the part of the family doctor. The physician has failed to recognize sufficiently early the indications for the operation,

and has resorted unjustifiably to the forceps or to version. Thus, from prolonged labor and from attempts at unwarrantable methods of delivery, the woman's tissues have been so seriously contused and she has been so exhausted and rendered so septic that the fatal result can not be justly attributed to the section. Had the indications for a Cæsarean section been determined during pregnancy or even at the inception of labor, and had the operation been resorted to as the first and not the dernier resort, the mother would have recovered.

The Porro operation is a modification of the Cæsarean section, and is peculiar in that the uterus is amputated at its neck, the ovaries and tubes being removed with it. The operation has its advantages under some limited conditions, but has the disadvantage of rendering the woman permanently sterile. Some operators advocate its performance in preference to the Cæsarean section, because it prevents future pregnancy, but others, including myself, for the same reason object to its performance except when specially indicated, as when the uterus is markedly septic, or when a tumor is so located in the uterine wall as to prevent the performance of the Cæsarean operation, and in *Mollities Ossium*, of which disease the removal of uterus and ovaries effects the cure. The Porro operation furnishes a mortality of mothers not materially different from that of the Cæsarean section.

I submit the mortality following Craniotomy and the different procedures antagonistic to Craniotomy.

From Craniotomy, Olhausen reports a death-rate of 5.7 per cent.

Crede reports 8 per cent.

Gusserow reports 8.3 per cent.

Leopold reports about 3 per cent.

Such is the result from Craniotomy in the practice of some of the best known and ablest obstetricians in the world.

From Caesarean section the following results have been obtained also by eminent operators.

Saenger has operated 11 times without a death.

In Leipzig from 54 Caesarean operations 3 women died.

In Dresden from 45 operations 5 women died.

In Vienna from 30 operations 4 women died.

These figures give for Cæsarean section a maternal mortality of less than 9 per cent An analysis of the cases shows that several were operated on after unjustifiable attempts at delivery had been made.

Of 100 Porro operations 86 women recovered—a death rate of 14 per cent.

46 Symphyseotomies have been performed in Italy since 1885 with the recovery of 44 women and 41 children.

From such data and from the considerations which I have submitted in an incomplete manner, the conclusion seems inevitable that if the child can possibly live after birth the performance of Craniotomy can be justified no longer from any standpoint whatever.

In the opinion of advanced obstetricians abortions should not be produced because of even extreme pelvic narrowing, inasmuch as in such a case a Cæsarean section at the incipiency of labor or shortly before labor will probably save both mother and child.

W. H. PARISH, M.D.

CONFERENCES.

THE PRESENT NUMBER.

As a large part of the available space in the present number of the REVIEW is taken up with the important question of the moral aspect of surgical operations in cases of *ectopic* gestation and of embryotomy, we are obliged to defer to a later issue some interesting communications under the rubric of "Conferences."

In connection with the main topic treated of in this issue we need hardly remind our readers that it is not intended for indiscriminate perusal by the laity. The REVIEW is published for the clergy, and so far as we can control its circulation none but priests and students of theology are admitted on our subscription list.

The "Casus" are given in Latin, not only because it is customary to do so, but because the subject appeals to Catholic theologians of every tongue, since it has never been definitely treated in our text books heretofore, owing to the lack of data which had to be furnished on physiological and medical grounds, and which advanced surgical science has made possible to-day, at least to a much larger degree than formerly.

For the rest it seemed advisable to retain the English idiom, partly out of regard for the medical authorities whose conclusions are cited, partly for the sake of those physicians to whom a priest may be obliged to explain his position on moral grounds in pleading for the preservation of infant life.

In another issue of the REVIEW we shall give a summary analysis (English) of the various solutions thus far offered, together with such light as may result from the present discussion; which is merely preliminary to arriving at a fair and consistent judgment in regard to what is on the one hand

possible from the medical standpoint, and on the other obligatory from that of the moral law.

The two papers on "Caesarean Section versus Craniotomy" represent the dominant view on the subject among leading members of the medical profession. The statements of Dr. W. H. Parish, Professor in the Woman's Medical College of Philadelphia, and a recognized authority, derive more than ordinary weight in this connection from the fact that he does not profess the Catholic faith, and is thus less liable to fall under the old charge of what has been termed "theological bias". He puts the matter in a nutshell when, on the part of his profession he states: "*The problem resolves itself into this—which shall we choose—Caesarean section with one hundred and ninty living beings as the result, or Craniotomy with about ninty-five living beings? . . . The conclusion seems inevitable that if the child can possibly live after birth the performance of Craniotomy can be justified no longer from any standpoint whatever.*"

ANALECTA.

DE IMPOSITIONE SCAPULARIS

B. M. V. DE MONTE CARMELO ET SPECIALI INDULTO QUOAD INSCRIPTIONEM NOMINUM.

(*Ex S. Congr. Indulgent.*)

Hodiernus Procurator Generalis Soc. Jesu sequentia dubia circa Scapularia S. Congregationi Indulgentiis Sacrisque Reliquiis praepositae exposuit :

I.—Plures Sacerdotes qui benedicendi imponendique scapularia facultate gaudent, ea uni tantum humero et non circa collum fidelium imponunt. Hic modus imponendi speciatim cum mulieribus et monialibus, quibus ob capitis tegumentum difficulter circa collum scapularia imponi possunt, adhibetur. Et fieri omnino nequit ut mulieres et moniales, praesertim cum magna populi multitudo in Ecclesiis adest, capitis tegumentum deponant.

II.—Patres S. J. Neerlandiae die 20 Nov., 1862, a s. m. Pio IX mediante S. C. de Prop. Fide, et Patres ejusdem Soc. Belgii die 26 Sept., 1877, a S. C. Indulg. privilegium obtinuere benedicendi et imponendi quinque Scapularia SS. Trinitatis B. V. a Monte Carmelo, 7 Dolorum B. V., Immaculatae Conceptionis B. V. et Pretiosissimi Sanguinis, fidelesque utriusque sexus in praefatas confraternitates recipiendi cum communicatione privilegiorum et indulgentiarum iisdem Confraternitatibus a S. Sede concessarum, absque eo quod praedictae Confraternitates erectae sint in ecclesiis, ubi versari contigerit, aut *nomina receptorum catalogo inscribantur*, aut scapularia quae ex altari vel suggestu benedici solent, manu benedicentis fidelium collo, sed isporumet manibus imponantur.

Jamvero uno decreto d. d. 27 Aprilis, 1887, expresse ac nominatim prohibetur, ne ii quibus "indultum quocumque nomine vel forma ab Apostolica Sede est concessum" Scapulare B. V. a Monte Carmelo simul cum aliis benedicendi et imponendi, elapso decennio a die 27 Aprilis, 1887, computando dictum Scapulare commixtim cum aliis benedicant et imponant : altero ejusdem diei

decreto Indultum Gregorianum, seu exemptio ab onere nomina fidelium catalogo Confraternitatis B. V. a Monte Carmelo inscribendi revocatur. Quibusdam autem, ex eo quod eodem die supradicta decreta a S. C. emanarunt, exortum est dubium utrum adhuc perduret Indultum Gregorianum favore Patrum Soc. Jesu. Sunt et contra qui affirmant perdurare, eo quod decretum revocans Indultum Gregorianum indulta specialia circa exemptionem ab onere inscribendi nomina in catalogo a S. Sede quocumque nomine vel forma concessa non attingit.

Quare, in his omnibus ut secure procedi possit, sequentia dubia solvenda proponit :

I.—Utrum uni tantum humero, et non circa collum, Scapularis impositio valida sit necne?

II.—Utrum decretum revocans Indultum Gregorianum supradictos Patres Soc. Jesu aeque obliget ac primum, quod benedictionem simultaneam Scapularis Carmelitani revocat?

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, re mature perpensa auditoque unius ex Consultoribus voto relatis dubiis rescripsit :

Ad I.—*Affirmative.*

Ad II.—*Negative : admonentur tamen Patres Societatis Jesu ut nomina receptorum in Albo alicujus Sodalitatis vicinioris sive Monasterii Religiosorum respective inscribere non omittant, ne in eorum obitu suffragiis priventur, juxta responsionem in una Versaliensi,* d. d. 17 Sept., 1845.

FR. ALOISIUS *Card.* SEPIACCI, *Praefectus.*
ALEXANDER *Archiep.* NICOP., *Secretarius.*

Datum Romae ex Secretaria ejusdem Sacrae Congregationis die 26 Septembris, 1892.

TERTIA ORATIO AD LIBITUM.

Dubium.

(*Ex. S. R. C. die 13 Feb. 1892 in Calagur.*)

Dubium. Cum dicitur in Missa Oratio secunda, *A cunctis,* eligine potest pro tertia Oratio pro Congregatione et Familia, id est *Defende?*

Resp. *Negative.*

DECRETUM DE ERECTIONE VIAE CRUCIS.

(*Ordinis Fr. Min. S. Francisci.*)

P. Raphael ab Aureliaco, Procurator Generalis Ord. Min. S. P. Francisci ad pedes S. V. humiliter provolutus sequentia dubia circa stationes Viae Crucis solvenda proponit :

1. An Superiores Conventuum, Hospitiorum, etc. Ord. Min. ut Guardiani, Præsidentes, Praefecti Missionum, etc. delegare possint ad erigendas stationes Viae Crucis Religiosos Sacerdotes eiusdem quidem Ordinis, *non tamen sibi subditos* ?

2. Cum ex decisione S. C. Indulg. " Benedictione tabularum et crucium facta a Sacerdote legitime delegato alter quicumque tabulas collocare possit privatim sine caeremoniis *et etiam alio tempore*," (Decr. Auth. n. 311) quaeritur : An sit necessarium ut Sacerdos legitime deputatus, facta *in loco ubi Stationes erigendae* sunt benedictione tabularum et crucium, ibi permaneat quoadusque eaedem stationes non fuerint affixae, ita ut nequeat ante huiusmodi affixionem in domum suam reverti ?

3. An *Indultum Viae Crucis* cesset, si persona quae pro suo privato Oratorio illud obtinuit, alio transferat habitationis sedem, vel Oratorium in eadem domo mutet, ita ut ad idem privilegium habendum requiratur novum concessionis Rescriptum ? Et quatenus negative :

4. An ad lucrandas indulgentias necessario requiratur *nova Viae Crucis erectio*, praesertim si Oratorii et Viae Crucis mutatio fiat prope vetus Oratorium, ex gr. si construatur *in cella, priori Oratorio contigua sed omnino separata*, vel in alia *eiusdem domus* contignatione, quam tamen eadem persona pro sua habitatione habet ? Et quatenus affirmative :

5. An Sacerdos legitime deputatus, ad erectionem in priori Oratorio iam factam, etiam secundam et tertiam erectionem (pro casu quod sit necessaria) peragere possit in praedictis mutationibus seu translationibus, absque nova deputatione seu facultate ?

6. In constituendis stationibus Viae Crucis in Oratorio domestico, sive hoc sit cum privilegio celebrandi Missam, sive non, requirirturne *in scriptis* et id *ad validitatem* consensus (*a*) Ordinarii, (*b*) Parochi ?

7. Si Consensus tum Ordinarii tum Parochi in scriptis vel saltem oretenus affirmetur necessarius in superiori dubio, requirirturne novus eorumdem (et etiam domini *in scriptis*) consensus in casu

mutationis Oratorii et Stationum Viae Crucis de domo in domum vel de cella in cellam eiusdem domus?

8. In Indulto quo erigitur Via Crucis in Oratorio domestico exprimi solet: "Indulgentias acquiri posse ab Oratore eiusque consanguineis, affinibus et familiaribus cohabitantibus" quaeritur utrum defuncto oratore indultario, ceteri supra comprehensi adhuc lucrari possint Indulgentias?

9. Pro erectione Viae Crucis in locis exemptis a jurisdictione Ordinarii, ut in Ecclesiis, Oratoriis, locis internis Conventuum, non tamen Ord. Minor., sed aliorum Ordinum exemptorum, requiritur consensus ipsius Ordinarii et etiam Parochi?

10. An valida dicenda sit Viae Crucis erectio, si Parochus vel Superior ecclesiae, monasterii, hospitalis, loci, ubi erectio facta est, consensum quidem *ante* erectionem praestiterint, non tamen, *in scriptis* nisi *post* erectionem?

11. Contingit aliquando, ut non satis certo constet quinam sit Superior qui consensum praestare debet pro Viae Crucis erectione in aliqua ecclesia, monasterio, conservatorio, hospitali, etc. Non semper enim et ubique habetur Cappellanus ab Ordinario nominatus, sed modo unus, modo alter Sacerdos a Parocho vel a Superiore alicuius Conventus mittitur ad aliquem ex praedictis locis, ut ibi, praecipue pro inhabitantibus, puta pro sororibus, pro infirmis, etc. Missam celebret, aliaque ecclesiastica munia peragat. Unde quaeritur: Utrum in huiusmodi casibus sufficiat ut solus Parochus consensum praestet pro erectione Viae Crucis, vel requiritur etiam consensus in scriptis Superioris seu Superiorissae localis Fratrum sive Sororum?

S. Congregatio Indulgentiarum et SS. Reliquiarum propositis dubiis respondit:

Ad I.—*Negative*; id est non posse delegare nisi *sibi subditos.*

Ad II.—*Negative.*

Ad III.—*Negative*; dummodo locus in quo peracta est erectio Viae Crucis, neque in precibus, neque in rescripto determinetur.

Ad IV.—*Affirmative*; seu necessariam esse novam erectionem uti constat ex pluribus responsionibus huius S. Congregationis et praesertim ex resp. d. d. 30 Ian. 1839 in una Lingonensi.

Ad V.—*Negative*; id est vi prioris tantum delegationis non potest novam erectionem peragere.

Ad VI.—*Affirmative* quoad consensum Ordinarii; *Negative* quoad consensum Parochi.

Ad VII.—*Affirmative.*

Ad VIII.—*Negative.*
Ad IX.—*Negative.*
Ad X.—*Negative.*
Ad XI.—Si agetur de erigenda Via Crucia in Ecclesia vel publico Oratorio, praeter consensum Superioris vel Superiorissae Ecclesiae, Monasterii, Conservatorii, Hospitalis, requiritur etiam consensus Parochi, minime si agatur de Via Crucis erigenda in sacello privato, seu decenti loco infra septa Monasterii, quod a iurisdictione Parochi est omnino exemptum.

Datum Romae, ex Secretaria eiusdem Sacrae Congregationis, die 26 Septembris, 1892.

FR. ALOISIUS *Card.* SEPIACCI, *Praef.*
ALEX. *Archiep.* NICOPOLIT., *Secretarius.*

CONFRATERNITAS B. V. M. PRO DEFUNCTIS.

BEATISSIME PATER:

Hermes Martinelli, Congregationis SSmi. Redemptoris Procurator Generalis, ad pedes S. V. provolutus, demisse exponit olim in Ecclesia S. M. vulgo *in Monterone* nuncupata, in hac Alma Urbe existente, erectam fuisse archisodalitatem sub titulo B. M. in coelum assumptae, ad juvandas animas purgatorii igne detentas, ejusdemque sodalitatis ceu moderatorum constitutum fuisse Procuratorem generalem pro tempore existentem Congregationis SSmi. Redemptoris.

Non raro autem accidit ut ejusdem nominis et tituli sodalitates erigantur a Rmis locorum Ordinariis, vi facultatis illis collatæ ex speciali indulto erigendi sodalitates cum indulgentiis, quibus in Urbe fruuntur respectivae archisodalitates, absque ulla exhibita petitione aggregationis archisodalitatis supremo Moderatori.

Id vero, uti experientia comprobat, in ejusdem sodalitatis bonum minime vergit. In his siquidem sodalitatibus, quae nullo inter se vinculo conjunguntur cum sodalitate primaria quae ab Apostolica Sede uti centrum aliarum fuit constituta, paulatim ea deficit unitas directionis piorumque usuum conformitas, quae maxime confert ad incrementum pietatis erga animas Christifidelium igne purgatorii detentas, necnon majoris boni ipsorum sodalium.

Quare praedictus Orator humiliter et enixe exorat S. V. ut benigne decernat sodalitates sub titulo B. M. V. in coelum assumptae ad juvandas animas purgatorii igne excruciatas, etsi ab Ordinariis locorum canonice sint erectae, nihilominus Indulgentias et privilegia Archisodalitati a Romanis Pontificibus concessa, non posse consequi in posterum, nisi a Congregationis SSmi. Redemptoris Procuratore generali, prius obtentis Ordinarii loci consensu ejusque litteris testimonialibus, praedictae Archisodalitati fuerint aggregatae.

Et Deus . . . . .

SSmus D. N. Leo PP. XIII., in audientia habita die 18 junii 1892 ab infrascripto Secretario S. C. Indulgentiis sacrisque Reliquiis praeposito, benigne annuit pro gratia juxta preces, ceteris servatis de jure servandis. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis non obstantibus quibuscumque.

Datum Romae, ex Secretaria ejusdem S. C. die 18 junii 1892.

A. *Card.* SERAFINI.
ALEX. *Archiep.* NICOPOLIT., *Secretarius.*

INCLINATIO CAPITIS AD NOMEN SANCTI IN MISSA.

Dubium.

(*Ex. S. R. C. die 13 Feb. 1892 in Calagur.*)

Dubium. Quaenam regula servanda est circa capitis inclinationes in Missa faciendas, quoties occurat nomen de Sancto, cujus dicitur Missa vel fit commemoratio: an nempe in principio Epistolae et Evangelii, in festo ex gr. S. Pauli vel Matthaei, an etiam in vigiliis Sanctorum? Et versum quem locum vel objectum inclinandum est caput, etiam cum nomen B. M. V. aut Summi Pontificis occurrit?

Inclinationem capitis faciendam in festis sanctorum tantum, quoties nomen eorum de quibus celebratur Missa vel fit commemoratio exprimitur, minime vero in initiis Epistolae et Evangelii, et ad nomina B. M. V., aliorum Sanctorum et Summi Pontificis, inclinationem dirigendam versus librum seu nomen in libro expressum, nisi in loco principali altaris habeatur statua vel imago B. M. V. aut sancti, ad quam, quia expressius repraesentat, caput inclinatur.

DUBIA DE ABSOLUTIONE AD CAUTELAM.

Ex S. Poenitentiaria Apostolica.

De Absolutione ad Cautelam in fulminatione Dispensationis vi Indulti impertitae.

Episcopus Albiensis, sub litteris datis die 27 Aprilis anni currentis 1891, S. Poenitentiariae proposuit dubium sequens: Quaeritur utrum casu quo nullam praevidet Ordinarius censuram ab Oratoribus fuisse contractam, debet nihilominus Ordinarius qui dispensationem matrimonialem vi alicujus indulti concedit, clausulam absolutionis ad cautelam praemittere, quam Sacra Poenitentiaria et Apostolica Dataria praemittere censueverunt?

Sacra Poenitentiaria Ven. in Christo Patri Episcopo Albien. respondet: *Absolutionem a censuris in casu de quo agitur laudabiliter praemitti.*

Datum Romæ in S. Poenitentiaria die 2 julii 1891.

A. *Card.* MONACO, P. M.
A. L. MARTINI, S. P., *Secretarius.*

DE DIVORTIO CIVILI.

BEATISSIME PATER:

Eduardus ob adulterium mulieris notorium et scandalosum, ex quo etiam proles spuria exorta est, a judice ecclesiastico obtinuit sententiam pro separatione thori.

Ut vero talis sententia judicis ecclesiastici effectus civiles sortiri queat, praesertim quoad repudiationem paternitatis circa filios adulterinos, horumque exclusionem a parte et bonis prolis legitimae, lex civilis non aliud suppeditat medium efficax quam divortium civile.

Unde Eduardus familiae suae decori et bono providere volens, ad actionem pro consequendo divortio civili recurrere cogitat. Nullo modo tamen vinculum sacramentale infrangere aut novarum nuptiarum libertatem pro se aut pro indigna muliere praetendere putat, paratus caeteroquin talem intentionem authentice coram Parocho vel Episcopo confirmare et declarare.

Cum saepius a S. Sede declaratum sit matrimonium civile nil aliud significare quam meram nudamque caeremoniam seu formam qua nullum conscientiae vinculum aut obligationem condere queat,

Eduardus itidem etiam in divortio civili nihil aliud ac talem nudam caeremoniam considerat, quae civiliter destruit effectus quos prius considerat mera contractus civilis matrimonia; unde, simili jure, divortium civile conscientiae obligationibus nec addere quidquam nec detrahere ipsi videtur; proinde ordinem mere civilem et externum spectans, quamlibet vinculi sacramentalis laesionem seu violationem expresse respuit et excludit, cum divortii civilis effectus exquirit.

Quum talis sit animi sui dispositio ac considerata praesertim sententia judicis ecclesiastici super separatione thori, Eduardus ut conscientiae suae quieti provideat, enixe petit an ita sibi liceat adire tribunal laicum pro consequendo divortio civili, sub clausulis et restrictionibus supra indicatis.

Sacra Poenitentiaria ad praemissa respondet: *Orator consulat probatos auctores.*

Datum Romae in S. Poenitentiaria, die 30 Junii 1892.

R. *Card.* MONACO, P.M.

CAUSA DIPENSATIONIS MATRIMONII.

(*Aquen. in Gallia Aix-en-Provence.*)

Inter varias causas dispensationis super matrimonio rato et non consummato, qua singulis fere mensibus S. C. C. judicio subjiciuntur, specialem meretur notitiam praesens causa. Exemplum est enim dispensationis obtentae quum jam impossibilis effecta est directa inconsummationis probatio ex medicorum relatione technica; dum juridicae probationes ex testimoniis et ceteris indiciis ad moralem certitudinem plane accedunt. Ideo huic aliquantulum insistendum ducimus.

Sane Maria L. et Stephanus G., mutuo sese amore foventes, matrimonium anno 1881 inierunt, et in eo per septem circiter annos permanserunt. At tunc Maria a viro derelicta est, pater in favorem filiae civile divortium obtinuit, Stephano propriam defensionem coram tribunali non curante; dein uterque civili denuo matrimonio conjunctus est. Ut vero mulieris, ceteroquin probatissimae honestatis et religionis, conditioni remedium aliquod afferretur, institutus est, de speciali S. E. mandato, judicialis processus circa inconsummationem ab utraque parte allegatam, servata in substantialibus Const. Bened. XIV.

Conjuges rei uxoriae saepissime indulserunt, at infausto conatu ; nimiae quippe arctitudinis erat mulier, dum contra vir disproportionatus omnino existebat. Testimonia plane concordantia viri, mulieris, utriusque familiae, et honestissimorum testium producta sunt ; ex quibus apparuerunt repetiti et frustranei conatus ; jurgia et verbera propter hoc a viro in uxorem commissa, dum in ceteris concordes erant ; infelicis status conjugalis frequens et varia, tempore non suspecto, facta manifestatio. Uno verbo omnia adfuerunt quae moralem certitudinem secum ferrent. Addita est inspectio a quadam obstetrice Parisiis quasi fortuito peracta ; probationem complevit medicorum jurata inspectio ex officio facta, ex qua insolitam disproportionem deduxerunt. Ultimo notetur nihil ex actis erui quod suspicionem collusionis aut fraudis ingerere possit. Hinc quum quaesitum fuisset, ut de more : An sit consulendum SSmo pro dispensatione super matrimonio rato et non consummato in casu ; responsum est : Affirmative.

DE DENUNTIANDIS SECTAE MASSONICAE CORYPHAEIS.

Beatissime Pater :

Franciscus Episc. Bajon. ad pedes Sanctitatis Tuae provolutus suppliciter expostulat :

1° An occulti sectae massonicae coryphaei ac duces sint denuntiandi juxta Const. *Apostolicae Sedis*, quando sunt publice noti ut *liberi muratorii*, sed non sunt publice noti ut coryphaei vel duces hujus sectae massonicae ?

2° An denuntiationis obligatio cesset apud eas regiones, in quibus *liberi muratorii* et ideo ipsorum coryphaei a gubernio civili tolerantur, et ab ecclesiastica potestate puniri non possunt nec ullo modo cohiberi ?

Feria IV die 19 Aprilis 1893.

In Congregatione generali S. R. et U. Inquisitionis ad examen vocatis suprascriptis dubiis, Emi ac Rmi Dni Cardinales in rebus fidei et morum generales Inquisitores respondendum decreverunt :

Ad I. Affirmative.

Ad II. Negative.

P. R. D. Mancini, *Notar.*
Petrus Palombelli, *Substitut.*

EPISTOLA ENCYCLICA LEONIS

DIVINA PROVIDENTIA

PAPAE XIII.

De Rosario Mariali.

Venerabilibus Fratribus Patriarchis Primatibus Archiepiscopis et Episcopis aliisque Locorum Ordinariis pacem et communionem cum Apostolica Sede habentibus.

LEO PP. XIII.

Venerabiles Fratres Salutem et Apostolicam Benedictionem.

Laetitiae sanctae, quam Nobis annus quinquagesimus ab episcopali consecratione feliciter plenus adduxit, pergrata nimirum ex eo fuit accessio, quod omnes, per universitatem catholicarum gentium, non secus ac filios pater, consortes habuerimus, fidei et amoris significatione pulcherrima. In quo nova semper cum gratia agnoscimus et praedicamus Dei providentis consilium, et summe in Nosmetipsos benevolum et Ecclesiae suae haud leviter profuturum; neque minus avet animus, eiusdem beneficii optimam apud Deum conciliatricem, Matrem eius augustam, salutare laudibus et efferre. Huius quippe eximia caritas, quam diuturno varioque aetatis spatio sensimus Ipsi multis modis praesentem, praesentior in dies ante oculos fulget atque animum suavissime afficiens, fiduciâ non humana confirmat. Caelestis Reginae vox ipsa exaudiri videtur, Nos benigne tum erigentis in asperrimis Ecclesiae temporibus, tum consilii copiâ ad instituta communis salutis proposita adiuvantis, tum etiam admonentis ut pietatem omnemque virtutis cultum in christiano populo excitemus. Talibus respondere optatisiam pluries antehac incundum Nobis sanctumque fuit. In fructibus autem qui hortationes Nostras, ipsa auspice, sunt consecuti, dignum est quod commemoremus, perampla, religioni sacratissimi eius *Rosarii* allata esse incrementa; hanc in rem sodalitiis quoque piorum qua auctis qua constitutis, scriptis docte opportuneque in vulgus editis, ipsis elegantiorum artium nobilissimis ornamentis inductis. Nunc vero perinde ac si eamdem studiosissimae Matris excipiamus vocem, qua urgeat, *Clama, ne cesses*, rursus de mariali Rosario vos alloqui libet, Venerabiles Fratres, appetente octobri; quem mensem esse ei devotum, acceptissimo eiusdem Rosarii ritu, censuimus, tributis sacrae indulgentiae praemiis. Oratio tamen Nostra non eo proxime spectabit ut addamus, vel laudem precationi ex se praestantissimae, vel fidelibus stimulos ad eam sanctiore usu colendam; verum de nonnullis

dicemus lectissimis bonis, quae inde hauriri possunt, temporum et hominum rationi maxime opportunis. Sic enim Nobis persuasissimum est, religionem Rosarii, si tam rite colatur, ut vim insitam virtutemque proferat suam, utilitates, non singulis modo, sed omni etiam reipublicae esse maximas parituram.

Nemo est quem fugiat, quantum Nos, pro supremi Apostolatus munere, ad civile bonum conferre studuerimus, ac porro parati simus, sic Deus adsit, conferre. Nam, qui imperio potiantur, eos saepe monuimus, ne perferant leges per easque agant, nisi ad normam aequissimam divinae Mentis ; cives autem, qui ceteris, sive ingenio, sive partis meritis, sive nobilitate fortunisque antecellant, crebro adhortati sumus ut, consiliis collatis et viribus, res maximas potissimasque civitatis tueantur et provehant. Sed vero nimis multa sunt, quibus, ut modo est civilis consociatio, publicae disciplinae vincula infirmentur, atque populi a justa morum honestate persequenda abducantur. Iam Nobis tria praecipue videntur teterrima in communis boni perniciem : ea sunt *modestae vitae et actuosae fastidium ; horror patiendi ; futurorum, quae speramus, oblivio.*

Querimur Nos, ipsique fatentur ultro ac dolent qui omnia revocant ad naturae lumen et utilitatem, vulnus humanae societati, idque vehemens, ex eo infligi, quod officia virtutesque negliguntur, quae genus vitae exornant tenue et commune. Hinc enimvero, in domestica consuetudine debitam naturâ obedientiam a liberis detrectari proterve, omnis impatientibus disciplinae, nisi si quae est voluptaria et mollis. Hinc opifices suis se artibus removere, defugere labores, nec sorte contentos, altiora suspicere, improvidam quamdam expetentes aequationem bonorum : similia multorum studia, ut, natali rure relicto, urbium rumores capiant effusasque illecebras. Hinc inter ordines civitatum aequilibritas nulla ; nutare omnia, animos simultatibus invidiaque torqueri, ius conculcari palam, eos denique, qui spe sint falsi, per seditionem et turbas publicam tentare pacem, iisque obsistere quorum est illam tutari. Contra haec curatio petatur a Rosario mariali, quod simul certo precum ordine constat et pia mysteriorum Christi Servatoris et Matris commentatione. Nempe *gaudiorum mysteria* probe et ad vulgus enarrentur, ac veluti picturae quaedam imaginesque virtutum, in oculis hominum constituantur : perspiciet quisque, quam ampla inde quamque facilis, ad vitam honeste componendam, offeratur documentorum copia, mira animos suavitate allicientium. Obversatur Nazarethana domus, terrestre illud divinumque sanctimoniae domicilium. Quantum in ea quotidianae consuetudinis exemplar !

quae societatis domesticae omnino perfecta species! Simplicitas ibi morum et candor; animorum perpetua consensio; nulla ordinis perturbatio; observantia mutua; amor denique, non ille fucatus et mendax, sed qui officiorum assiduitate integre vigens, vel oculos intuentium rapiat. Illic datur quidem studium ea parando quae suppeditent ad victum et cultum; id vero *in sudore vultus*, et ut ab eis, qui, parvo contenti, potius agant ut minus egeant, quam ut plus habeant. Super haec omnia, summa tranquillitas mentis, par animi laetitia; quae duo recte factorum conscientiam nunquam non comitantur. Quarum exempla virtutum, modestiae nimirum ac demissionis, laborum tolerantiae et in alios benevolentiae, diligentiae tenuium officiorum quae sunt in quotidiana vita, cetera demum exempla, simul atque concipiantur sensim animis alteque insideant, sensim profecto in eis optata consiliorum morumque mutatio eveniet. Tum sua cuique munera, nequaquam despecta erunt et molesta, sed grata potius et delectabilia; atque, iucunditate quadam aspersa, enixius ad probe agendum conscientia officii valebit. Ex eo mores in omnes partes mitescent; domestica convictio in amore et deliciis erit; usus cum ceteris plus multo habebit sincerae observantiae et caritatis. Quae quidem, ex homine singulari, si late in familias, in civitates, in universum quempiam populum traducantur, ut ad haec instituta moderantur vitam; quanta inde reipublicae emolumenta sint obventura, apertum est.

Alterum, sane, funestissimum, in quo deplorando nimii nunquam simus, eo quia latius in dies deteriusque inficiat animos, illud est, recusare dolorem, adversa et dura acriter propulsare. Pars enim hominum maxima tranquillam animorum libertatem non iam sic habent, ut oportet, tamquam praemium iis propositum qui virtutis fungantur munere ad pericula ad labores invicti: sed commentitiam quamdam civitatis perfectionem cogitant, in qua, omni ingrata re submota, cumulata sit delectationum huius vitae complexio. Porro ex tam acri effrenataque beate vivendi libidine proclive est ut ingenia labefactentur: quae, si non penitus excidunt, at enervantur tamen, ut vitae malis abiecte cedant miserabiliterque succumbant. In hoc etiam discrimine, plurimum quidem opis ad spiritus roborandos (tanta exempli auctoritas est) ex mariali Rosario expectari licet; si *dolentia*, quae vocantur, *mysteria*, vel a primis puerorum aetatulis, ac deinceps assidue, tacita suavique contemplatione versentur. Videmus per ea Christum, *auctorem et consummatorem Fidei* nostrae, *coepisse facere et docere;* ut, quae genus nostrum de laborum dolorumque perpessione docuisset, eorum in ipso exempla peteremus, et

ita quidem ut, quaecumque difficiliora perpessu sunt ea sibi ipse toleranda magna voluntate susceperit. Maestitia videmus confectum, usque eo ut sanguini totis artubus, veluti sudore, manaret. Videmus vinculis, latronum more, constrictum; iudicium pessimorum subeuntem, diris, contumeliis, falsis criminibus impetitum. Videmus flagellis caesum; spinis coronatum; suffixum cruci; indignum habitum qui diu viveret, dignum qui succlamante turba periret. Ad haec, Parentis sanctissimae aegritudinem reputamus, cuius *animam doloris gladius*, non attigit modo, sed *pertransivit*, ut mater dolorum compellaretur et esset. Virtutis tantae specimina qui crebra cogitatione, non modo oculis, contempletur, quantum ille profecto calebit animo ad imitandum! Esto ei quidem *maledicta tellus et spinas germinet ac tribulos*, mens aerumnis prematur, morbis urgeatur corpus; nullum erit, sive hominum invidiâ, sive irâ daemonum, invectum malum, nullus publicae privataeque calamitatis casus, quae non ille evincat tolerando. Hinc illud recte, *Facere et pati fortia christianum est;* christianus etenim, quicumque habeatur merito, Christum patientem non subsequi nequaquam potest. Patientiam autem dicimus, non inanem animi ostentationem ad dolorem obdurescentis, quae quorumdam fuit veterum philosophorum; sed quae, exemplum ab illo transferens *qui proposito sibi gaudio, sustinuit crucem, confusione contempta,*[1] ab ipsoque opportuna gratiae exposcens auxilia, perpeti aspera nihil renuat atque etiam gestiat, perpessionemque, quantacumque ea fuerit, in lucris ponat. Habuit catholicum nomen, ac sane habet, doctrinae huius discipulos praeclarissimos, complures ubique ex omni ordine viros et feminas, qui, per vestigia Christi Domini, iniurias acerbitatesque omnes pro virtute et religione subirent, illud Didymi, re magis quam dicto, usurpantes: *Eamus et nos, et moriamur cum eo.*[2] Quae insignis constantiae facta etiam atque etiam multiplicentur splendide, unde praesidium civitati, Ecclesiae virtus augescat et gloria!

Tertium malorum caput, cui quaerenda est medicina, in hominibus maxime apparet aetatis nostrae. Homines enim superiorum temporum, si quidem terrestria, vel vitiosius, adamabant, fere tamen non penitus aspernabantur caelestia: ipsi ethnicorum prudentiores, hanc nobis vitam hospitium esse, non domum, commorandi diversorium, non habitandi, datum docuerunt. Qui nunc vero sunt homines, esse christiana lege instituti, fluxa praesentis aevi bona plerique sic consectantur, ut potiorem patriam in aevi sempiterni

1 Hebr. xii, 2. 2 Ioann. xi, 16.

beatitate, non memoria solum elabi, sed extinctam prorsus ac deletam per summum dedecus velint ; frustra commonente Paullo : *Non habemus hic manentem civitatem, sed futuram inquirimus* [1]. Cuius rei explorantibus causas, illud in primis occurrit, quod multis persuasum sit, cogitatione futurorum caritatem dirimi patriae terrestris reique publicae prosperitatem convelli quo nihil profecto odiosius, ineptius nihil. Etenim non ea sperandarum natura est rerum, quae mentes hominum sibi sic vindicent, ut eas a cura omnino avertant praesentium bonorum ; quando et Christus regnum Dei edixit quaerendum, primum id quidem, at non ut cetera praeteriremus. Nam usura praesentium rerum, quaeque inde honestae habentur delectationes, si virtutibus vel augendis vel remunerandis adiumento sunt ; item, si splendor et cultus terrenae civitatis, ex quo mortalium consociatio magnifice illustratur, splendorem, et cultum imitatus civitatis caelestis; nihil est quod rationis participes dedeceat, nihil quod consiliis adversetur divinis. Auctor est enim naturae Deus idemque gratiae ; non ut altera alteri officiat atque inter se digladientur, sed ut amico quodam foedere coeant, ut nempe, utraque duce, immortalem illam beatitatem, ad quam mortales nati sumus, faciliore veluti via, aliquando contingamus. At vero homines voluptarii, sese unice amantes, qui cogitationes suas omnes in res caducas humiliter abiiciunt, ut se tollere altius nequeant, ii, potius quam a bonis quibus fruantur aspectabilibus aeterna appetant, ipsum plane amittunt aeternitatis aspectum, ad conditionem prolapsi indignissimam. Neque enim divinum Numen graviore ulla poena multare hominem possit, quam quum illum blandimenta voluptatum, bonorum sempiternorum immemorem, omni vita consectari permiserit. A quo tamen periculo ille profecto aberit qui, pietate Rosarii usus, quae in illo proponuntur *a gloria mysteria*, attenta repetet frequentique memoria. Mysteria etenim ea sunt, in quibus clarissimum christianis mentibus praefertur lumen ad suspicienda bona, quae etsi obtutum oculorum effugiunt, sed certa tenemus fide praeparasse Deum *diligentibus se*. Docemur inde, mortem, non interitum esse omnia tollentem atque delentem sed migrationem commutationemque vitae. Docemur, omnibus in caelum cursum patere ; quumque illo Christum cernimus remeantem, reminiscimur felix eius promissum : *Vado parare vobis locum*. Docemur, fore tempus, quum *absterget Deus omnem lacrimam ab oculis nostris*, et *neque luctus, neque clamor, neque dolor erit ultra ;*

1 Hebr. xiii, 14.

sed *semper cum Domino erimus, similes* Dei, *quoniam videbimus eum sicuti est; poti torrente voluptatis eius, Sanctorum cives,* in magnae Reginae et Matris beatissima communione. Haec autem considerantem animum inflammari necesse est, atque tum illud iterare Viri sanctissimi : *Quam sordet tellus, dum caelum aspicio!* tum eo uti solatio, quod *momentaneum et leve tribulationis nostrae aeternum gloriae pondus operatur in nobis.* Enimvero una haec est ratio praesentis temporis cum aeterno, terrestris civitatis cum caelesti apte iungendae ; hac una educuntur fortes animi et excelsi. Qui quidem, si magno numero censeantur, dignitas et amplitudo stabit civitatis ; florebunt quae vera, quae bona, quae pulchra sunt, ad normam illam expressa quae omnis veritatis, bonitatis, pulchritudinis summum principium et fons perennis.

Iam videant omnes, quod principio posuimus, quarum sit utilitatum fecunda marialis Rosarii virtus, et quam mirifice possit ad temporum sananda mala, ad gravissima civitatis damna prohibenda. Istam vero virtutem, ut facile cognitu est, ille praecipue uberiusque percepturi erunt qui cooptati in sacra Rosarii Sodalitia, peculiari et inter se fraterna coniunctione et erga sanctissimam Virginem obsequio prae ceteris commendantur. Haec enim Sodalitia, auctoritate romanorum Pontificum comprobata, ab eisque donata privilegiis et muneribus indulgentiae, suo palam ordine ac magisterio reguntur, conventus statis habent temporibus, praesidiis optimis instruuntur quibus sancte vigeant et ad commoda etiam societatis humanae conducant. Haec sunt veluti agmina et acies, praelia Christi per sacratissima eius mysteria pugnantes, auspice et duce Regina caelesti: quorum illa supplicationibus, ritibus, pompis quam adsit propitia, praeclare omn tempore patuit, magnifice ad Echinadas. Magno igitur studio in talibus Sodalitiis condendis, amplificandis, moderandis par est contendere et eniti, non unos inquimus alumnos Dominici Patris, quamquam illi ex disciplina sua debent summopere, sed quotquot praeterea sunt animarum curatores, in sacris praesertim aedibus ubi illa iam habentur legitime instituta. Atque etiam Nobis maxime in votis est, ut qui sacras expeditiones ad Christi doctrinam, vel inter barbaras gentes invehendam vel apud excultas confirmandam obeunt, haec item in re elaborent. Ipsis omnibus hortatoribus, minime dubitamus, quin multi e Christifidelibus animo alacres futuri sint, qui tum eidum Sodalitati dent nomen, tum eximie studeant bona intima, quae exposuimus, assequi, illa nimirum quibus ratio et qodammodo res Rosarii continetur. Ab exemplo autem Sodalium maior quaedam reverentia et pietas erga ipsum Rosarii cultum ad

ceteros manabit fideles: qui ita excitati, ampliores impendent curas ut, quod Nobis desideratissimum est, eorumdem salutarium bonorum copiam abunde participent.

Haec Nobis igitur praelucet spes, hac ducimur atque in tantis reipublicae damnis valde recreamur: quae ut plena succedat, ipsa exorata efficiat Rosarii inventrix et magistra, Dei et hominum Mater, MARIA. Fore autem vestrâ omnium opera, Venerabiles Fratres, confidimus, ut documenta et vota Nostra ad familiarum prosperitatem, ad pacem populorum et omne bonum eveniant. Interea divinorum munerum auspicem ac benevolentiae Nostrae testem, vobis singulis et clero populoque vestro Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum die VIII septembris anno MDCCCXCIII, pontificatus Nostri sextodecimo.

LEO PP. XIII.

THE "INDEPENDENT ORDER OF GOOD TEMPLARS."

DECRETUM S. OFFICII.

(*Communicated through the Apostolic Delegation.*)

Supremae Congregationi S. Officii a Praefecto Apostolico Norvegiae sequentia proposita fuerunt dubia:

1.—An societas "Independent Order of Good Templars" nuncupata excommunicationi subiaceat latae contra Societates secretas in Constitutione Ap. Sedis? Et quatenus negative:

2.—An prohibitum sit sub gravi nomen dare isti Societati?

Porro Emi. Patres Inquisitores Generales re mature perpensa in comitiis habitis die 9 Augusti 1893 sequens cum approbatione Summi Pontificis ediderunt decretum:

Ad 1^m *Dilata.*

Ad 2^m *Affirmative*, seu deterrendi fideles a dando nomine huic Societati.

BOOK REVIEW.

DIRECTORIUM ASCETICUM, in quo de viri spiritualis eruditone tutissima sanctorum patrum documenta traduntur. R. P. Marth. Jos. Rousset. O. Pr.—Friburgi Brisg. B. Herder, 1893. St. Louis, Mo.

This excellent little work owes its first existence to the zealous and enlightened labor of St. Vincent Ferrer, who collected the maxims and sayings of the Fathers and Doctors of the Church for the practical guidance of those who seek religious perfection. In its present form the book commends itself not only to religious familiar with Latin, but especially to priests who are called to direct persons consecrated to God, whether in the retirement of the cloister or in the midst of secular occupations.

A CATHOLIC DICTIONARY, containing some account of the Doctrine, Discipline, Rites, Ceremonies, Councils and Religious Orders of the Catholic Church. By William E. Addis and Thomas Arnold, M.A. New Edition revised and enlarged with the assistance of the Rev. T. B. Scannell, B.D. Authorized American Edition. New York, Cincinnati, Chicago: Benziger Bros., 1893.

It is just ten years since the appearance of this volume was hailed by English speaking Catholics with a first feeling of general satisfaction. It seemed to answer a need which Catholics were constantly reminded of in their intercourse with non-Catholics, namely, that of having a reliable, succinct and, on the whole, complete account of whatever pertains to the doctrine and discipline of the Catholic Church, and that within sufficiently small compass to make it practically accessible to the ordinary reader.

In many respects the "Catholic Dictionary" fulfilled this

demand, and it was to be supposed that whatever shortcomings a careful criticism might have discovered, these were soon to be eliminated in succeeding editions of a work so useful in its character. The two gentlemen who had principally labored in its construction could not, in reason, however erudite and universally cultured they might be, have done full justice to a task which, from its very nature, implies address to unequal capacities not only of information but of intellect and judgment, and must therefore be largely distributed in order to cover the ground. Many of the articles might be condensed from other encyclopædias without much further labor than a judicious translation of the parts ; but in a very large number of cases, original works containing histories, statistics, systems, etc., had to be consulted in order to bring the information up to date and make it critically or historically correct. This the authors appear to have done, as is suggested by the mention of standard works at the conclusion of important articles, where nominal references are given which vouch for the authenticity of the information, and at the same time point the way for the reader to more extensive resources of knowledge on special topics. Yet, as we said, in the case of nearly thirteen hundred articles, one-half of which, to say the least, represent subjects with which only the theologian and the student of ecclesiastical history and Catholic controversy is apt to be familiar, the labor of furnishing clear and accurate abstracts is manifestly beyond the cursory attention bestowed on encyclopædic works of a literary or professional type which make no pretence of a specialty.

Moreover, it behooved the authors and responsible correctors of such a work not only to avail themselves of all possible yet accurate sources of information on many difficult points, particularly such as are or have been in controversy, but they were, likewise, by reason of their established aim and profession, required to do their work in a Catholic spirit, that is to say, one in entire harmony with the doctrine and also with the sanctifying purpose of the one true Church of Christ.

These reasonable demands can hardly be said to have been satisfied up to the present. Within four years after its first publication, six editions of the work had been sold in England and America, which is a guarantee that the first publishers got their profit from the work and that the lack of proportionate improvement in subsequent editions was not due to want of a ready market. Perhaps this support of

a mediocre work for want of a better one on the part of the reading Catholic public has satisfied the editors that nothing needs emendation and completing in the book. If so, the critics have been remiss in a case where conscientious censure is the first step to the perfecting of a progressive work.

We have stated the grounds for what may be reasonably expected in regard to the Catholic Dictionary after its being a full decade in use, not without feeling the just obligations of pointing out the defects which might and should have been corrected ere now.

These we categorize under three heads, namely: (*a*) Incompleteness of topics. (*b*) Lack of due attention to American subjects. (*c*) Un-Catholic views.

(*a.*) It is not always easy in the compilation of a dictionary such as this to say just what words in our vocabulary should be omitted or receive secondary treatment in conjunction with other terms covering similar ground. Thus "satisfaction" may be referred to "penance," "anchorite" to "hermit," "bigamy" to "irregularity," and the like, although there are other instances where such reference is not so satisfactory, as when for "Goanese schism" we are directed to "Missions to the Heathens," in which case a brief explanation could easily have been given without obliging the curious reader who perchance meets the topic in his history to wade through the entire account of the "Heathen Missions." But we miss altogether a great number of words which seem unpardonable omissions when we consider the object of the Dictionary. There is no mention of "Deluge," not even of "Pentateuch," "Moses" or "Mosaic;" none of "Talmud" or "Masoret." Under "M" the first word is "Maccabees, feast of," for information of which we are referred to "Saints" where after reading four columns and a half about the Intercession of Saints we find that "the Maccabees are the only O. T. Saints to whom the Latin Church has assigned a feast" (which, by the way, is not true, if the Roman Martyrology must be taken as correct authority), as if the Maccabees had no other place in Catholic literature. If they were referred to at all under the head of "Saints," it was important that the vision related in the fifteenth chapter of the Sacred Book should have been quoted as Old Testament authority for intercession of the Saints.

We have only cited a few terms in connection with Scriptural studies. They are words met with constantly, and which are suggestive of some doubt or difficulty as to the

Catholic position regarding theories and teachings implied in the terms. Not even such words as "Exegesis" or "Hermeneutics" are to be found, though they certainly belong to the fixed ecclesiastical terminology in present use. We looked for "Eschatology," "Irremovable," "Ecoumenical" in vain. In proper names, even such of primary importance in Catholic history or theology, the work is strikingly deficient. That the original authors were conscious of this want seems indicated by the title of the Dictionary, which is said to contain "*some* account of the Doctrine, etc., of the Catholic Church." There is no reason why it should not contain "*an* account" simply of the matter.

(*b.*) A further objection which occurs to the American reader is the scant recognition which distinctly American topics receive. This refers in particular to ecclesiastical matters, such as the parochial system, hierarchical Church-government, freedom of worship, etc. We learn a good deal about the Anglo-Saxon Church and Anglican Orders, and about the Catholicity of the British Isles. But nothing or hardly anything about the American Church in the same sense, unless where the work of the Religious Orders is recognized in this field. Under the word "Mission" *quasi* parishes are spoken of, but their distinctive type in the United States is not even referred to. The word "Apostolic Delegate" does not at all exist in the Dictionary, though the present edition bears the imprimatur of last February to May, and such delegations are not a singular institution in the Church. The subject of Freemasonry is indeed treated, but we can form no conception in what the "Lodges" differ here from elsewhere, or how we are to regard them from the Catholic point of view.

Of course, there is much to say in apology of the neglect for which no one in particular is to blame. But some well informed ecclesiastic might have been engaged upon this important task with profit to the *bona fide* purchaser of the Dictionary and credit to the publishers. It may do very well for furnishing the groundplan of such a work, to have consulted Ferraris and other "long ago" sources, and to have had by one's side Hefele to settle all controversies in Church-history, but it does not cover the entire ground and sometimes leads into error, or to statements of no pertinence, as when Rural Deans or Vicars forane are said to "decide civil causes of slight importance," or Catholic Universities are to find their type in the University of Paris.

It would be easy for any scholarly person to point out a

great number of defects such as have been indicated, if one took the trouble of reading the articles carefully with a view to correction, but we have already filled too much space in attempting to justify our criticism.

(*c.*) There is one more point which we cannot pass by and which seems to us of much greater importance than those respecting the completeness or even accuracy in the statement of facts relating to Catholic history. We allude to that spirit of faith which approaches with becoming reverence Catholic teachings and traditions which, although not *ex cathedra* pronouncements, are nevertheless vouched for by good reason and the integrity of authorities who affirm them, and which the Church clearly sanctions as creditable or true.

There is a quality of soul called by theologians *pietas fidei*; it invariably accompanies living Christian faith, and by it the merely intellectual profession of Catholic truth may be readily distinguished from the quick, saving faith which operates in charity and humility. It makes itself felt most at that point in Christian doctrine, where the filial submission of love supplies the penal duty of obedience to law, where the dogma *de fide* yields to the simplicity of confidence, where we no longer ask whether it be a sin to disbelieve but whether to believe is not a mark of childlike trust in the abiding love of Christ manifested in His Church..

The absence of this essentially Catholic quality in some of the articles has been noticed heretofore by competent critics of the Dictionary. If we remember right, the tract on the "Scapular," became for a time the subject of heated discussion in some Catholic journals. If from the first edition there has been any change in expression, none is made in the impression which the perusal of this article leaves upon the unbiased reader, and which is totally at variance with the authoritative statements of the Sovereign Pontiffs. Instead of explaining the Sabbatine privilege the writer throws discredit upon it, and by a partial citation, and partial suppression of evidence regarding its historic origin, stamps with the mark of pious credulity, the action of men who had together with sound faith a clear and common sense perception of the value of testimony. This is without question the character of Benedict XIV, Paul V, Pius V, and other Popes.

Nor is it fair to quote against such witnesses the doubt of the learned Bollandist Papebroch, who is well known to have gone to excess in his criticism regarding the authenticity of documents claimed in support of certain privileges by

the religious orders of his time. The severity of his criterion was indeed justified by well known abuses and forgeries against which he waged legitimate war; but that criterion is not therefore faultless. This is amply shown by the protest of the Benedictins which occasioned the monumental work of Mabillon, and it explains why the Carmelites refused a sight of their Swaynton codex to the learned Jesuit. All other statement of the Dictionary's view is negative and rests on faulty inference. If the purpose of the writer of the article had been to give the Catholic interpretation regarding the Scapular, he would have found one good and reliable reason for accepting the apparition, in the decrees of the S. Congregation approving the doctrine of the Bull which he deems spurious. But there is room for cavelling, and we have no desire to enter a warfare on the possibilities of interpreting words. Our sole object in commenting on the last edition of the "Catholic Dictionary" is to see it made such as it should be in justice to the public to whom it appeals and the Church which it proposes and is assumed to defend.

The popularity of the Dictionary, despite its defects, shows that it has filled a real need. At the same time it suggests the publication of a similar work on a somewhat larger scale, to which a number of the ablest Catholic writers amongst us might be induced to contribute.

H. J. H.

DIE PSALMEN DER VULGATA UEBERSETZT und nach dem Literalsinn erklaert von Prof. G. Hoberg, Doct. Philos. et Theol.—Freiburg Br., B. Herder, St. Louis, Mo.

"PSALLITE SAPIENTER." Erklaerung der Psalmen im Geiste des betrachtenden Gebetes und der Liturgie. Dr. Maurus Wolter, O. S. B.—Freiburg Br., B. Herder, St. Louis, Mo.

There is in the Psalms an abundance of food for study, covering nearly every branch of the ecclesiastical sciences. A comparison between the present rabbinical text and the aramaic original, as vouched for by the early Greek and Latin translations, has called forth more problems to be solved by the philologist than the Assyrian inscriptions to the interpretation of which they furnish in turn the best searching light. The student of classical forms finds

in no other poetry such variety of thought and word-parallelism which constitutes the main element of metric harmony in the Oriental tongues, as precisely in the Psalms. To the liturgist this collection of 150 hymns and prayers furnishes the best abstract of the gradual development of the Hebrew Church-service through five successive periods and its final adaptation to the Christian ceremonial, when expectation had been fulfilled and such hymns of praise as the CXXXVII. Psalm were turned into petition. (Cf. Hebrew with Vulgate rendering.) To the student of dogmatic theology, in fine, the Messianic prophecies in many of the Psalms rendered uncertain by the tampering spirit of the later Masorets, present interesting arguments corroborated by the testimony of our Lord Himself, who quotes not from the Hebrew, but from the Septuagint, which was commonly received by the synagogues of Palestine in His day.

The Vulgate version, which Dr. Hoberg undertakes to illustrate in the literal sense, rests, of course, upon the Septuagint from which it was originally made quite independently of the Hebrew text. Hence the author eschews all pretence to a critical examination which determines where the reader is to give the preference to the Masorah and where to the corrections of St. Jerome or the old Itala. He accepts the Vulgate text as vouched for by the long-standing authority which it has obtained in the Church, and whilst his occasional observations as to the merits of that version show him to be in full possession of the critical elements which determine those merits, he confines himself to a commentary on, not a critique of, the literal rendering of the Latin Vulgate. How far this is an aid to the appreciation of the true and mystic sense which underlies the wording of the Psalms every student of Scripture will easily determine for himself. To us it has always seemed a striking characteristic of the different authenticated readings in both the Old and New Testaments that their apparent divergencies of expression frequently point out a harmony and connection of thought which, instead of limiting rather emphasizes the separate lessons of some fundamental truth on which they hinge in common. The aramaic forms such as we have them in most of the psalms teem with an exuberance of ideas which appeal not only to the versatile imagination of the Oriental mind, but convey a moral lesson and inspire motives for exalted action in the case of all who are disposed toward serious reflection upon the end and purpose of man. Hence we believe that much less importance than is exacted

by critics generally need be attached to the differences of reading in those texts which are otherwise vouched for as genuine.

Our author's choice of Lucian's recension (Antwerp polyglotte). as most deserving to be considered a just basis for the correct interpretation of the Vulgate is remarkable only in this that he does not hold to it exclusively. The Greek exemplar of the first six psalms and the Arab versions of Lagarde, as well as Tischendorff's valuable edition, have been consulted with a thorough sense of their just merits. If Prof. Hoberg may lay any claim to originality, apart from the fact that he has given us a literal and commented translation into German of the Vulgate, it is the admirable freedom with which he ignores the traditional canons regarding the grammatical construction of the Hebrew text as laid down by the Masoretic doctors. Although generally admitted in theory, it has always been practically ignored by Biblical critics when they come to discuss the Hebrew reading, that the Septuagint version, especially as interpreted with the aid of St. Jerome's corrections and annotations, is a much safer guide for arriving at the literal meaning of the original Hebrew than the readings of the Masorah. That the latter exercised much unwarranted freedom not only in tracing the etymology of words, but in substituting inflections and changing construction, upon which they afterward built a limited system of grammatical rule and exception, is not difficult to show. Our author does not allow himself to be misled by the rabbinical pretences, but assuming the unquestioned ability and honesty of the Alexandrian translators refuses the purity of their version to be questioned, simply because it is shown to conflict with the rules laid down by the synagogue of a much later day.

In connection with the above work we are impelled to direct attention to one on the same subject by the late erudite abbot Maurus Wolter. Within a short time the deservedly famous book-firm of B. Herder, of Freiburg, has published three distinct works on the Psalms. They differ in scope and purpose, and with P. Raffl's critical examination of the first four books, which are, we believe, in press, will make a complete commentary on the Psalter.

These five volumes, which represent the truly prayerful work during a large part of the learned Benedictine's life, are a precious mine of Christian thought. To him the literal meaning or the critical verification of a reading served but the purpose of constructing a

spiritual edifice. The Psalms furnish him the chaste and solid material whereof he fashions a living creation upon the pattern of the divine model, Christ in His Church. They contain every phase of the liturgical service both under the Jewish and the Christian dispensation, and even where their Messianic character does not distinctly rise to the surface they offer a wealth of analogy by which to train the mind in the worship of God. The very fact that the Psalter has for three thousand years served as the daily prayer of the Church, in synagogue and Catholic choir, is suggestive of the abundant fruit which its meditation must needs yield. The five reforms of the Liturgy, made between the days of David and Esdras, plainly reveal the fact that the psalms would bear repetition on festal or atonement day, and that their number might be increased, but they could never be superseded as expressions of the worshipful Jewish heart. And as they are the echoes of hope and of the thousand emotions which religion inspires, so they are too the records of facts and prophecies, of doctrine and allegiance, of Jehovah's mercies and justice. In the historical portion of the Psalms the attentive student reads the trials and victories of the kingdom of God in His Church and in each individual soul; and in the devout protests of divinely inspired genius believing man finds suitable expression of feelings too lofty for tears and too sacred for merely human words, sentiments, in short, which need a voice borrowed from God Himself. This is the view which the devout commentator here takes of the Psalms, and his earnest reflections give practical meaning to the mysterious lights which issue from the breastplate of the royal high priest and the sons of Core, to whom we are in the main indebted for the composition of the Psalter.

CATHOLIC SCIENCE AND CATHOLIC SCIENTISTS. By the Rev. J. A. Zahm, C.S.C., Professor of Physics in the University of Notre Dame. Philadelphia: H. L. Kilner & Co. 1893.

The principal matter contained in this volume has already appeared in the columns of the *Ave Maria* and the *American Catholic Quarterly Review*. But the subjects, intelligently and exhaustively as they are handled by Fr. Zahm, well merit to be preserved in book form. They undertake to refute by solid argument and show of fact the staple calumnies against the Church, as if she were the

fosterer of unscientific methods or the declared foe of all scientific progress. In four chapters the author points out the true attitude of the *Ecclesia docens* in the matter of scientific research ; he shows what her most devout believers have actually achieved in the way of scientific discovery ; how the Catholic rule of faith, far from hampering, rather protects the honest student of science against the fallacies of a deceptive analogy and the uncertain deductions from mere hypothesis. He proves by dint of logic and illustration how the modern scientist, who in his investigations ignores a First Intelligent Cause, can only lead us to conclusions which in reality subvert all rational trust in the evidence of natural or scientific truths.

The volume is tastefully printed and bound.

MEDITATIONS AND DEVOTIONS OF THE LATE CARDINAL NEWMAN. New York : Longmans, Green & Co. (London.) 1893.

Fr. Neville tells us that "it was Cardinal Newman's custom to note down, in the roughest way, any thought that particularly struck him while meditating, that he might reflect upon it during the day or pursue it in the future ; and thus he was led on to enlarge such thoughts and write out the notes and rewrite them carefully" (for he always, he said, could meditate best with a pen in his hand). This fortunate habit has enabled the editor—intimate friend and confident of the illustrious oratorian for many years—to publish this fragmentary series of pious reflections and devotions adapted to different parts of the ecclesiastical year.

It would be overstating the just estimate of the nature of this volume to say that it contains anything very remarkable in the way of original thought or literary form. As a "Year Book of Devotions," could the original intention of the venerated author have been carried out by himself, it might have filled a distinct place in Catholic devotional literature. In its present form it will be treasured as the precious chips of a block which gave us one of the grandest formations in modern religious thought. Whatever comes from the author of the "Apologia" will be appreciated for the chaste and loveable qualities which are as the very grain of the

writer's nature, visible everywhere in the manner of his reasoning and language. This subjectivity which has been remarked as characteristic of Dr. Newman's writings stands out prominently in these meditations and devotions; but it is without the offensive quality of egotism which marks the works of literary men as a rule when they attempt to describe their inner life. One would say these meditations were written simply to give shape and consistency to the efforts of a soul aspiring to self-knowledge as a means to holiness of life. They were reflections, in the true sense of the word, that is to say, thoughts going back to the author's self with a chastening impulse and repeated half audibly by the lips without any consciousness that there would be a listening audience watching for the whispered sounds and repeating them for a lesson to others. This is true to a degree even where the reflections are addressed ostensibly to others, for these are mostly intimate friends or souls who needed the confidence of sympathy. Hence the book is much more of the nature of biographical notes unfolding the devotional life of the Cardinal and showing us its dogmatic basis, than what it might appear at first, namely, a collection of devotional exercises written purposely for the use of others. Of course there are the litanies, novenas, acts to St. Philip, etc., which have been appropriately added in this collection, but even these have more of the personal than universal character about them as owing their inspiration to the personal devotion of the founder of the English Oratorians.

The principal qualities of Cardinal Newman's religious writings, are brought out, in this volume, although from the very scope and fragmentary character of the work in unequal measure. These qualities we take to be: a clear analysis of the doctrinal and moral aspect of the subject treated; a generous view of the motives of misconception on the part of men who oppose the truth as he sees it; and lastly, what is kindred to this, an unmistakeable desire not to wound the sensitive nature of those upon whom the corrective force of his argument might fall with the charge of unreasoning prejudice. One of the best examples of Newman's characteristic manner in this direction, is the "Memorandum on the Immaculate Conception," addressed to Mr. Wilberforce, formerly Archdeacon in the Anglican communion, as an answer to certain objections raised against the doctrine by Protestants, who otherwise hold to the divine origin of the Christian revelation.

We leave the reader to satisfy himself further of the usefulness of

this addition to the valuable works of Cardinal Newman. It is pleasant to know that there is to be published still another book by the Cardinal, for which he dictated from his deathbed a dedication to his dear friend Cardinal Capecelatro, who is best known as author of a classic "Life of St. Philip Neri."

ELEMENTS OF ECCLESIASTICAL LAW. Compiled with reference to the latest decisions of the S. Congr. of Card., adapted especially to the discipline of the Church in the United States. By Rev. S. B. Smith, D. D.—Vol. I. Ecclesiastical Persons. Ninth Edition, carefully revised by the author.—New York, Cincinnati, Chicago: Benziger Bros., 1893.

The ninth revised edition of Dr. Smith's *Elements of Ecclesiastical Law* (Vol. I, Ecclesiastical Persons), contains important changes and additions. Besides the chapters defining more accurately the duties and methods observed in the different departments of the Roman Curia and the College of Cardinals, the *extra-curial* offices are treated at some length in connection with the history and purpose of the Apostolic Delegation recently established in the United States. We miss reference to an important communication touching this subject, made last June to the author of the new "Commentarium in Facultates Apostolicas," and published in Appendix II of that work. It settles two questions of moment as regards the dispensing and absolving powers of the Apostolic Delegate, independent of the Faculties granted to our bishops. The author proposed the two following doubts:

1. Whether the Apostolic Delegate could dispense from any impediment for which our bishops did not themselves possess faculties in their formulas? The answer was that the Delegate had faculties of dispensing from such impediments only which were enjoyed by the bishops in the United States.

2. The second query was whether the Apostolic Delegate could absolve a confessor in the case of "absolutio complicis in peccato turpi," which is specially reserved to the Pope.

The reply was. *Affirmative.*

BRENDANIANA. St. Brendan, the Voyager, in Story and Legend. By the Rev. Denis O'Donogue, P. P. Ardfert. Dublin. Browne & Nolan, 1893.

Many of our readers are no doubt familiar with the historic site of Lismore, in the County of Waterford. Some eighty years ago workmen discovered in a walled-up recess of the old "Castle" a beautifully wrought crozier of great antiquity, together with a wooden chest containing a number of ancient MSS., which have since been published, and are commonly known under the name of the *Book of Lismore*. A part of this valuable collection, which is said to have been made at the instance of one Finghin MacCarthy Riabach toward the end of the fifteenth century, contains the life of St. Brendan (Betha Brenainn), who is mentioned in the Roman Martyrology for the 16. May: "In Scotia S. Brandani abatis." Migne, in his Hagiographical Dictionary, gives two other saints of the same name and under different dates; one, Brendan (Brando) de Birr, so called from a famous old abbey in Kings County, the other, a Bishop in the Isle of Man. The *Menologium* of the Benedictines mentions a fourth S. Brendan; but the presumption is that three of these are identical with the Saint of Cluainfert (Clonfert), whose interesting biography we have before us, and who is known to have been in many places, traversing lands and seas for the purpose of evangelizing the nations.

The *Book of Lismore* furnishes what may be called the basis of Fr. O'Donoghue's work. The first part is a literal rendering in English, with the original Gaelic text, as restored by O'Curry, on opposite pages. It serves as a specimen of the pure and venerable language of the Gaodhal, as well as an illustration of the simple and archaic style in which the story of Brendan's life, up to his famous "Navigation," is told by the ancient chronicler. The adventures of the voyage and all the rest of the Life and Legends are translated from the Latin. Here the author could avail himself of the *Acta S. Brendani*, recently edited by Cardinal Moran, and of Dr. Stokes' careful English version, with his additions from the Paris and Egerton MSS., as printed in the *Anecdota Oxoniensia*.

What is likely to prove to the American reader the most interesting portion of this "Betha" is the account of St. Brendan as the earliest discoverer and evangelizer of our continent. The stories and traditions of the Northmen who had gone as far south as Chesapeake Bay, and there found an extensive region west and south,

which had been colonized by Christians centuries ago and was known under the name of *Ireland ed Mikla*, are not only interesting reading but full of suggestive argument to the student of history whether secular or ecclesiastic.

The author adds many valuable references, especially topographical, to the quaint and edifying legends which he cites from long-buried documents. The chapter anent the old Cathedral of Adfert-Brendan is particularly attractive in the light it gives to the subject of Ireland's early sacred architecture and what has been termed the Hiberno-Romanesque style of church-building.

There is, at the end of the volume, an account of the "Public Pilgrimage," made in the summer of 1868, to Brandon Mountain to honor Kerry's patron.

In an appendix the author republishes two "Early English" Lives, one metrical and the other prose, from the volumes of the Percy Society which have become very scarce of late years. They are introduced with a preface by Mr. Thomas Wright, F.S.A., and complete this interesting collection of "Brendaniana," illustrating the fortunes and deeds of this veritable Christian Ulysses.

TABULAE SYSTEMATICAE ET SYNOPTICAE TOTIUS SUMMAE THEOLOGICAE juxta ipsamme Doctoris Angelici methodum strictius et clarius exactae. Editio altera. P. J. J. Berthier, Friburgi Helvetiorum. sumpt. Veith. bibliop. Universitatis, 1893.

The method of constructing a "*schema* of knowledge," or as the medieval doctors used to call it an "Arbor scientiæ ex objectis desumta," is as old as it is useful in teaching. It greatly helps both the memory and the understanding in the acquisition of scientific principles, showing their mutual relation and dependence at one glance.

Of the vast work of the *Summa* with its ten thousand "responsiones" several mnemonic tables have been published agreeing, of course, in the main, that is in the analysis of the subject matter, but differing in the scope of their groupings and in the form. The Polyglotte office of the Propaganda issued, some years ago, a *schema* in folio, consisting of nine tables. P. Berthier's division

comprises twenty-nine tables in small quarto pages, which make it very handy. The numeration refers to the edition of the *Summa* by P. Nicolai, but the difference is hardly of any practical account to the student of theology since the tables serve less for reference than to give a good survey of the topics as treated by the Angelic Doctor.

ALTJUEDISCHE RELIGIONSGEHEIMNISSE und neujuedische Practiken im Lichte christlichen Wahrheit. Von P. Freimut. II Edit. (Muenster, 1893.)

The frequent injustice which despotic governments in Europe have shown towards their Jewish population has at times called forth solemn protests on the part, not only of humane men throughout the world, but of the representatives of the Christian religion in particular. It is a part of the evangelical Law to discountenance persecution and to offer practical sympathy to those who are its unfortunate victims. But it is well to remember the right motives of true charity and to distinguish them from that false humaneness which, in affording aid to the suffering, undertakes to justify and sanction the errors which they happen to represent. There is abundant evidence in the standing doctrine of the Jews, as taught in their symbolical books, to prove that they are hostile to the propagation of Christianity, and that this means, to the true Talmudist, hostility to the Christian.

The essential difference in the mutual antagonism on religious ground between Christian and Jew is that the Christian accepts the Mosaic Law as divine revelation, whilst the believing Jew considers the New Testament as destructive of that Law. The above book throws light upon this subject which it is well worth considering. The rationalist school among Jews is of course free from the above accusation, except in so far as race prejudice might determine the leaning of such men in a conflict which turns upon the vital question of religious ascendency. The editor of the REVIEW informs us that there will shortly appear a paper in its pages on this important topic, in which the teaching of the Talmud is set forth from an authentic version in use by the rabbins. It is not generally known that the ordinary editions of the Talmud are *expurgated*, that is to say they do not contain the many passages execrating the worship

of Christ and offensive to His followers, which are contained in the masoretic and cabalistic writings of the Jews previous to the seventeenth century. There has been, it is true, a movement ostensibly disavowing the abominable doctrine there taught, but there is also ground for believing that the old traditions survive and prevail as sacred, and that the Talmudist of to-day holds much the same doctrine as the Mussulman who considers a Christian a lower type of humanity and his faith a sin for which he may be rightfully despised where the fear of successful resistance does not render such course imprudent.

BOOKS RECEIVED.

SEPHORA, OR ROME AND JERUSALEM. Adapted from the French of Adrien Lemercier. By Rev. James Donohoe, LL.D.—Brooklyn, N. Y. Published by the author 1893.

"DEAL GENTLY WITH THE ERRING." Music by Charles Baker; words by Mrs. Julia A. Carney.- New York: F. W. Helmick, 1893.

THE SUCCESS OF PATRICK DESMOND. By Maurice Francis Egan.—Notre Dame, Indiana; Office of the *Ave Maria*. 1893.

KATHOLISCHE DOGMATIK in Sechs Buechern von Prof. Herman Schell, Doctor Theol. et Philos. III Bd. II Th.—Ferd. Schoeningh, 1893. (Fr. Pustet & Co.)

CHRIST IN TYPE AND PROPHECY. By Rev. A. J. Maas, S.J. Prof. of Oriental Lang. Woodstock College, Md.—Vol. I, New York, Cincinnati, Chicago: Benziger Bros., 1893.

FROM LA RABIDA TO SAN SALVADOR. A Drama in four scenes. By a member of the Congregation of the Sisters of the Holy Cross, St. Mary's Academy, Notre Dame, Ind.—Office of the *Ave Maria* 1893.

AN EXPLANATION OF THE GOSPELS of the Sundays and Holy Days. From the Italian of A. Cagnola, by Rev. L. A. Lambert, LL.D. Together with

AN EXPLANATION OF CATHOLIC WORSHIP, its Ceremonies and the Sacraments, etc. From the German, by Rev. Rich. Brennan, LL.D. With 32 Illustrations. — Benziger Bros. 1893.

CATHOLIC HOME ANNUAL. 1894. Benziger Bros.

BL. GERARD MAJELLA. Lay-brother of the Congr. SS. Redempt. A sketch of his life, translated from the Italian by a Priest of the same Congregation.—Fr. Pustet & Co., New York and Cincinnati, 1893.

Cum Approbatione Superiorum.

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